

Śrīla Raghunātha dāsa Gosvāmī

Danakeli cintamani

Text 1

kurvānaiḥ śatam āśiṣam nija-nija-preyo-jayāyotsukaiḥ
svīya-svīya-gānaiḥ sphuṭam kuṭilayā vācāti-tuṅgī-kṛtaḥ
gavyānām nava-dāna-kalpana-kṛte praudham mithaḥ spardhinor
gāndharvā-giridhāriṇor giri-taṭe keli-kalih pātu vah

kurvanaiḥ-granting; satam-hundreds; asisam-of benedictions; nija-own; nija-own; asisam-of benedictions; nija-own; preyah-beloved; jayaya-for victory; utsukaiḥ-eager; svīya-own; svīya-own; gaṇaiḥ-with groups; sphuṭam-clearly; kuṭilaya-with crooked; vaca-words; ati-tuṅgi-kṛtaḥ-intense; gavyanam-of milk products; nava-new; dāna-gift; kalpana-consideration; kṛte-in the doing; praudham-increased; mithaḥ' mutually; spardhinaoh-of the two rivals; gandharva-of Śrīmatī Rādhārāṇī; giridharinoh-of Śrī Kṛṣṇa; giri-of Govardhan Hill; tate-at the slope; keli-of pastimes; kalih-quarrel; patu-may protect; vah-you.

May Śrī Śrī Gāndharva'-Giridhāri's (Rādhā'-Kṛṣṇa's, intently playful quarrel over a toll of milk-products at the base of Govardhana Hill, where Their friends, filled with hundreds of desires for their friend's victory, spoke many clever, crooked words, protect you all.

Text 2

uddāma-narma-rasa-raṅga-taraṅga-kānta-
rādhā-sarid-giridharārṇava-saṅgamottham
śrī-rūpa-cāru-caraṇābja-rajaḥ-prabhāvād
andho 'pi dāna-nava-keli-maṇīm cinomi

uddama-exalted; narma-of joking words; rasa-of nectar; raṅga-of delight; taraṅga-waves; kanta-beautiful; rādhā-of Śrīmatī Rādhārāṇī; sarit-the stream; giridhara-of Śrī Giridhari; arṇava-of the ocean; saṅgama-of the contact; uttham-arisen; śrī-rūpa-of Śrīla Rupa Gosvami; cāru-beautiful; caraṇa-feet; abja-of the lotus flower; rajaḥ-the pollen; prabhavat-by the effulgence; andhaḥ-blind; api-although; dāna-toll-collecting; nava-new; keli-pastimes; maṇīm-the gem; cinomi-I collect.

Although I am blind, by the power of the effulgence of the pollen of Śrīla Rūpa Gosvāmī 's splendid lotus feet, I now take the eternally-new dāna-keli-pastime jewel created by the meeting of the flowing stream of Śrī Rādhā' and the ocean of Lord Giridhārī, both very beautiful, and both filled with nectar waves of exalted joking words.

Text 3

sahārākhyam jayati sadanam gokule gokuleśa-
bhrātā mantrī vasati su-matis tatra nāmnopanandaḥ
tasya śrīmān nikhila-guṇavān sūnur ādyah śubhadro
bhāryā tasyātula-kulavatī kunda-parvā latānte

sahara-Sahara; akhyam-named; sadanam-abode; gokule-in Gokula; gokula-isa-of the king of Gokula; bhrata-the brother; mantri-counsellor; vasati-lives; su-matiḥ-very intelligent; tatra-there; namna-by name;

upanandah-Upananda; tasya-of him; śrīman-handsome and opulent; nikhila-all; guṇa-van-possessing virtues; sunuḥ-son; adyah-first-born; śubhadrah-Subhadra; bharya-wife; tasya-his; atula-kulavati-from a very pious family; kunda-parva lata-ante-Kundalata' devi.

All glories to Sahāra-grāma, the residence of Upananda, the brother and intelligent minister of Gokula's king. Upananda's handsome and virtuous son is Subhadra, and Subhadra's highly qualified wife is Kundalatā.

Text 4

puṣpair bhṛṅgair vividha-vihagair bhrājad-ūrvīruhānāṁ
saṇḍaiḥ samyag-vilasitatame niṣkuṭe saurabhāḍhye
khelantyoru-praṇayam anayā hanta kutrādhunā tau
kurvāte kiṁ kim iti sumukhī tatra pṛṣṭā vayasyā

puṣpaiḥ-with flowers; bhṛṅgaiḥ-with bumble-bees; vividha-with various; vihagaiḥ-birds; bhrājat-shining; urviruhanam-of trees; sandaiḥ-with multitudes; samyak-vilasitatame; splendid; niskute-in the garden; saurabha-adhye-aromatic; khelantya-playing; uru-with great; praṇayam-love; anaya-with her; hanta-indeed; kutra-where?; adhuna-now; tau-they; kurvate-are performing; kim- kim-what? what?; iti-thus; sumukhi-Sumukhi; tatra-there; pṛṣṭa-question; vayasya-by her friend.

Near Subhadra's house is a splendid aromat garden filled with many flowers, bees, birds, and splendid trees. As she played in that garden, Kundalata' asked her friend Sumukhī: "Where are Rādhā' and Kṛṣṇa now? What are They doing?"

Text 5

tasyāḥ śrīmad-vadana-kamalāj jalpa-mādhvīka-dhārā-
syandam rādhā-girivaradhara-praśna-karpūra-kāmram
pītvānandocchalita-pulakojjṛimbha-sambhāvuka-śrīḥ
sa tad-vārtāṁ prathayitum athārambham utkā cakāra

tasya-her; śrīmat-beautiful; vadana-mouth; kamalat-from the lotus flower; jalpa-of conversation; mādhvīka-of madhivka nectar; dhara-the flood; syandam-trickling; rādhā-of Śrīmatī Rādhārāṇī; girivara-dhara-of Śrīman Giridhari; prasna-of questions; karpura-with camphor; kamram-made pleasing; pitvā' having drunk; ananda-with bliss; ucchalita-pulaka-of hairs standing up; ujjrmbha-with the manifestation; sambhavuka-śrīḥ' beautiful; sa-she; tat-of Them; vartam-the news; prathayitum-to declare; atha-then; arambham-beginning; utka-eager; cakara-did.

When she drank the stream of these mādhvīka-nectar words flowing from the lotus flower of Kundalatā's mouth and sweetened with the camphor of questions about Śrī Śrī Rādhā'-Giridhārī, eager, beautiful Sumukhī, filled with ecstasy and the hairs of her body upright, began to tell the news of Their pastimes.

Text 6

śastasyārthe sva-suta-halino mitra-putrāgha-śātror
apy āsaktyā pratinidhitayā śauriṇā sanniyuktaḥ
śātram kartum rahasi bhagavān bhāgurir dīkṣito 'bhūt
snehollāsaiḥ saha-muni-gaṇas tatra govinda-kuṇḍe

sastasya-of auspiciousness; arthe-for the purpose; sva-his own; suta-
son; halinah-of Balarama; mitra-of friend; putra-the son; agha-of
Aghasura; satroh-of the enemy; api-also; asaktasya-attached;
pratinidhitaya-as a substitute; saurina-by Vasudeva Mahārāja;
sanniyuktaḥ-engaged; satram-the sacrifice; kartum-to perform; rahasi-in
secret; bhagavan-the exalted; bhaguriḥ-Bhaguri; dīkṣitah-initiated;
abhūt-was; sneha-ullasaiḥ-with great affection; saha-with; muni-of sages;
ganah-the assembly; tatra-there; govinda-kuṇḍe-at Govinda-kuṇḍa.

Affectionately attached to Balarāma, his own son, and Kṛṣṇa, his friend's son, Mahārāja Vasudeva arranged that Bhagavān Bhaguri perform a Vedic sacrifice for Their benefit. Accompanied by many sages, Bhagavān Bhaguri lovingly performed that sacrifice at Govinda-kuṇḍa with great secrecy.

Text 7

tasmin śatre ruciram aciram navya-gavyam svayam yā
dhṛtvā nītam sirasi sucayo dadyur ābhīra-vāmāḥ
tābhyaḥ kāmān atha maṇi-gaṇālaṅkṛtiḥ saubhagam ca
prītyā satyam sadasi munayo hanta yacchanti sadyaḥ

tasmin-in that; satre-sacrifice; ruciram-charming; aciram-quickly;
navya-fresh; gavyam-milk-products; svayam-personally; yah-who;
dhṛtvā-taking; nitam-brought; sirasi-on the head; sucayah-pure; dadyuh-
gave; abhira-vamah-gopīs; tabhyah-to them; kāman-desires; atha-then;
maṇi-gaṇa-alakṛtiḥ-decoration of jewels; saubhagam-auspiciousness; ca-
and; prītya-with pleasure; satyam-in truth; sadasi-in the assembly;
munayah-the sages; hanta-indeed; yacchanti-offer; sadyaḥ-at once.

The pure-hearted gopīs quickly arrived at that sacrificial arena and,

taking the milk-products they carried on their heads, offered them to the sages. The sages were very pleased, and in reciprocation at once blessed them and gave them gifts of many jewel ornaments, in this way fulfilling all their desires.

Texts 8-10

nānā-vṛkṣair madhukara-ruta-syandi-puṣpābhramyaiḥ
kuñja-stomair api ca paritas tādṛśair bhrājitasya
saurabhyādhyaiḥ kumuda-kamalaiḥ sādhu-phullair virājat-
pānīyasya sva-kṛta-sarasas tīra-kuñje vasanti

śrutvaivaitan nibhṛta-vivṛtim s.ukṣmadhī-sārikāsyād
utkaṇṭhābhīs taralita-manah sa-priyāli-gaṇā sā
snatvā samyag vividha-vasanair bhūṣaṇair bhūṣitā drāk
kāśmīrais tat-praṇaya-paṭalair apy alam rūṣitā ca

kṛtvā pūjām atha dina-pateḥ suddha-bhāvena suddhā
baddhākaṇkṣam hṛdaya-gagane goṣṭha-candram smarantī
haimam kumbham nihita-vikasad-gandha-haiyāṅgavinam
dhṛtvā prītyā sirasi calitā rādhikā svīya-kuṇḍat

nānā-various; vrkṣaiḥ-with trees; madhukara-of bees; ruta-with sounds; syandi-flowing; puṣpa-with flowers; abhrāmyaiḥ-charming; kuñja-of groves; stomaiḥ-with multitudes; api-also; ca-and; paritah-everywhere; tādṛśaiḥ-like this; bhrājitasya-splendid; saurabhyā-with a sweet fragrance; adhyaiḥ-enriched; kumuda-with lilies; kamalaiḥ-and lotuses; sadhu-nice; phullaiḥ-with blossoms; virājat-splendid; pānīyasya-of water; sva-kṛta-own; sarasah-of the lake; tīra-of the shore; kuñje-in the grove; vasanti-residing; śrutvā-having heard; eva-certainly; etat-this; nibhṛta-concealed; vivṛtim-manifestation; sukṣmadhi-of Sukṣmadhi; sarika-the parrot; asyat-from the mouth; utkaṇṭhābhīḥ-with longing; taralita-agitated; manah-in mind; sa-with; priya-dear; ali-of friends; gaṇa-the host; sa-she; snatvā-after bathing; samyak-completely; vividha-

with various; vasanaiḥ-garments; bhūṣaṇaiḥ-and ornaments; bhūṣita-ornamented; drak-at once; kasmiraiḥ-with kunkuma; tat-praṇaya-patalaiḥ-with great love; api-also; alam-greatly; rusitanoointed; ca-and; kṛtvā' having performed; pujam-the worship; atha-then; dina-pateḥ-of the sun-god; śuddha-with pure; bhavena-love; śuddha-pure; baddha-bound; akaṇkṣam-with desire; hrdaya-of the heart; gagane-in the sky; goṣṭha-of Vraja; candram-the moon; smaranti-remembering; hainam-gold; kumbham-vessel; nihita-placed; vikasat-manifesting; gandha-sweet aroma; haiyaṅgavinam-with fresh butter; dhṛtvā-taking; pritya-with joy; sirasi-on her head; calita-went; rādhikā-Śrīmatī Rādhārāṇī; svīya-from her own; kundat-lake.

When, staying at Her own lake (Rādhā'-kuṇḍha), where the glistening, pure waters are filled with blossoming lotuses and lilies, and where all around are groves of many kinds of trees beautiful with many flowers filled with bees' humming, She heard from the mouth of the parrot Sūkṣmadhī about secret yajña, She became agitated at heart and, longing to go there, with Her dear gopī-friends bathed, decorated Herself with nice garments and ornaments, anointed Herself both with kuṇkuma and the ointment of kṛṣṇa-praṇaya, with great purity worshiped the sun-god, passionately meditated on Kṛṣṇa as the moon of Vraja shining in the sky of Her heart and, carrying a golden jar of aromatic ghee on Her head, Rādhika' jubilantly left Her lake (to attend the yajña).

Text 11

smitvā smitvā pathi pathi mithaḥ kurvati kṛṣṇa-vārtām
 artā tasyānavakalanataḥ snigdhatā-śālabhāñji
 prema-stomollitā-lalitāṁ narma-phullad-viśākhāṁ
 dṛṣṭvā dṛṣṭvā sudati mumude narma-bhaṅgyā nikāmam

smitvā smitvā-repeatedly smiling; pathi pathi-on each path; mithah-mutually; kurvati-speaking; kṛṣṇa-of Śrī Kṛṣṇa; vartam-news; arta-distressed; tasya-of Him; anavakalanataḥ-form not seeing; snigdhata-of love; salabhañji-the puppet; prema-of love; stoma-with the abundance; ullalitā-manifested; lalitā-Lalitā; narma-with joking words; prāphulla-blossoming; visakham-Visakha; dṛṣṭvā dṛṣṭvā-repeatedly seeing; sudati-O beautiful Kundalatā; mumude-is delighted; narma-bhaṅgya-by joking words; nikāmam-to Her heart's content.

O girl with beautiful teeth, (walking, on the pathways, smiling and smiling as She tells the news of Kṛṣṇa (to Her friends), a puppet in love's hands, suffering from not seeing Her lover, and glancing again and again at affectionate Lalita' and witty Viśākhā, She enjoys (speaking, crooked joking words to Her heart's content.

Texts 12 and 13

gandhair bhrājat-kusuma-paṭalī-mṛṣṭa-mādhvīka-mādyad-bhrāmyad-bhṛṅga-prakara-vilasac-chākhā-sākhi-prāpañcaḥ-sāspaiḥ sāndraiḥ su-valita-bhuvaḥ svādu-sat-kanda-mūlāny añcad-dhvāna-dvija-mṛga-gaṇas cāru-nānā-phalāni

sthāne sthāne vividha-viṭapi-kroda-ratnoru-vedyah
sthāne sthāne parimala-valad-ratna-simhāsanaughah
sthāne sthāne vara-jhara-darī-sānavo bhānti yasmin
sailendram sā giridhara-kara-prāpta-mānam dadarśa

gandhaiḥ-with sweet aromas; bhrājat-shining; kusuma-of flowers; patali-of multitudes; mṛṣṭa-sweet; mādhvīka-nectar; mādyat-intoxicated; bhramyat-wandering; bhṛṅga-of bumble-bees; prakara-with multitudes; vilasat-glistening; sakha-branches; sakhi-of trees; prāpañcaḥ-manifestations; saspaiḥ-with grasses; sandraiḥ-luxuriant; su-valita-endowed; bhuvaḥ-of the earth; svadu-palatable; sat-nice; kanda-bulbs;

mulani-and roots; añcat-charming; dhvana-sounds; dvija-birds; mṛga-of deer and other animals; gaṇaḥ-multitudes; cāru-lovely; nānā-various; phalani-fruits; sthāne sthāne-in various places; vividha-various; vitapi-of trees; kroda-at the roots; ratna-of jewels; uru-large; vedyāḥ-altars; sthāne sthāne-in various places; parimala-aroma; valat-manifesting; ratna-jewelled; simhasana-of thrones; oghaḥ-multitudes; sthāne sthāne-in various places; vara-excellent; jhara-swiftly moving mountain streams; dari-caves; sanavah-and mountaintop summits; bhanti-are splendidly manifested; yasmin-in which; saila-of mountains; indr-the king; sa-she; giridhara-of Lord Kṛṣṇa, the lifter of Govardhana Hill; kara-because of the touch of the lotus hand; prāpta-attained; manam-pride; dadarśa-saw.

She saw the regal mountain proud of the touch of Lord Giridhārī's hand, where are many trees with branches filled with splendid aromatic flowers making wandering bumblebees mad with the sweet taste of their pollen, many excellent fruits, roots, bulbs, luxuriant grasses, deer, sweetly singing birds, and many other creatures, and where in many places are jewel altars at the bases of trees, in other places jewel thrones, and in other places splendid mountain peaks, flowing mountain-streams, and charming caves.

Text 14

labdhvā govardhana-girim atha prāpya saurabhyā-sāram
śāsvat prītyā muni-vara-gaṇair datta-gavyāhutīnām
ākṛṣṭodyat-sukha-bhara-rasenāśu gantuṁ samutkā
sthūla-śronī-kuca-yuga-bharān mantharā tan nininda

labdhva-having attained; govardhana-girim-Govardhana Hill; atha-then; prāpya-having attained; saurabhyā-saram-the sweet aroma; śāsvat-repeatedly; prītya-with delight; muni-of sages; vara-of the best; gaṇaiḥ-by the assembly; datta-offered; gavya-of ghee; ahutinam-of oblations;

ākrṣṭa-attracted; udyat-rising; sukha-of happiness; bhara-of the multitude; rasena-by the nectar; gantum-to go; samutka-eager; sthula-large; sroni-hips; kuca-of breasts; yuga-of the pair; bharat-because of the heaviness; manthara-moving slowly; tat-them; nininda-criticized.

Approaching Govardhana Hill, joyfully smelling the sweet aroma of ghee the great sages continually poured into the sacred fires, and by the nectar of happiness made eager to go quickly (to the sacrifice), She rebuked the heavy breasts and hips that forced Her to move slowly.

Text 15 and 16

jñātvā tāsāṁ gamanam acirāṁ kīra-varyasya vaktrāt
smitvā narma-priya-sakha-gaṇair āvṛtaḥ sāvadhānaḥ
śailendrasyopari parilasann udbhaṭa-śyāma-vedyāṁ
ghaṭṭī-paṭṭāṁ vidadhad atulāṁ ballavādhīśa-sūnuḥ

smerāṁ su-rakta-paṭa-bhūṣaṇa-bhūṣitāṅgīṁ
mūrdhni sphurat-sa-ghṛta-hema-ghaṭīṁ vahantīm
sārdham tathā-vidha-sakhī-nivahena rādhāṁ
yāntīṁ marāla-gati-cāru lalāpa paśyan

jñātvā-understanding; tasam-of the gopīs; gamanam-the movement; acirām-quickly; kīra-of parrots; varyayasya-of the best; vaktrat-from the beak; smitvā-smiling; narma-priya-sakha-gaṇaiḥ-by His; narma-priya-friends; āvṛtaḥ-accompanied; sa-avadhanaḥ-carefully; saila-indrasya-of the king of mountains; upari-on the top; parilasan-splendidly manifested; adbhatta-high; syāma-dark; vedyām-on the sacrificial platform; ghaṭṭī-paṭṭām-a toll-station; vidadhat-manifesting; atulām-unparalleled; ballava-of the cowherds; adhīśa-of the king; sunuḥ-the son; smerām-smiling; su-nice; rakta-red; pata-with garments; bhūṣaṇa-and ornaments; bhūṣita-ornamented; āṅgīm-whose body; mūrdhni-on Her

head; sphurat-manifesting; sa-with; ghṛta-ghees; hema-gold; ghatim-pot; vahantīm-carrying; sārdham-with the multitude; rādhām-Śrīmatī Rādhārāṇī; yāntīm-approaching; marala-of a swan; gati-with the movements; cāru-beautiful; lalapa-speak; paśyan-seeing.

Learning of the gopīs's imminent arrival from the parrot-king, Kṛṣṇa smiled, assembled His priya-narma friends, and made a makeshift toll-booth from a black bench on Govardhana Hill. When Kṛṣṇa saw smiling Rādhā, who wore a red sari and ornaments and carried on Her head a golden pot of ghee as She walked with the gracefulness of a regal swan in the company of Her gopī-friends who also carried pots of ghee, Kṛṣṇa, the prince of gopas, said:

Text 17

agre pūrṇa-vidhum tad-antara-lasad-bandhūka-puṣpa-dvayam
madhye niṣṭala-dādimī-phala-yugam bhaṅgyā vikasya kṣaṇam
man-netrasya cakora-bhṛṅga-sukatām āsādayanty adbhutā
keyam mām api padminī kṛtavatī raktam marālam drutam

agre-in My presence; pūrṇa-full; vidhum-moon; tat-that; antara-within; lasat-glistening; bandhuka-bandhuka; puṣpa-flowers; dvayam-two; madhye-in the middle; niṣṭala-round; dādimi-pomegranate; phala-fruits; yugam-two; bhaṅgya-with movement; vikasya-manifesting; kṣaṇam-at this moment; mat-My; netrasya-of the eye; cakora-of being a cakora bird; bhṛṅga-of being a bumble-bee; sukataṁ-the state of being a parrot; asadayanti-causes to attain; adbhuta-wonderful; ka-who?; iyam-this; api-also; padminī-lotus flower; kṛtavati-who makes; raktam-passionate; marālam-swan; drutam-at once.

A full moon comes before Me and turns My eyes into two cakora

birds that live by drinking it's moonbeams. In this moon are two splendid bandhūka flowers disguised as lips. These two flowers have turned My eyes into two bumblebees eager to drink its honey. Here are also two round pomegranates disguised as breasts. These pomegranates have turned My eyes into two parrots eager to taste them. Who is this wonderful lotus flower that has appeared before Me? This lotus has transformed Me into a swan that passionately yearns to play among it's petals.

Text 18

tato nirīkṣya samyak tam
prema-vihvala-mānasah
saśāṅkam padmajākṣo 'yam
sotkanṭho 'varaṇayat punah

tataḥ-then; nirīkṣya-seeing; samyak-properly; tam-Her; prema-with love; vihvala-agitated; manasah-mind; sa-with; asaṅkam-uncertainty; padma-ja-lotus petal; aksah-whose eyes; ayam-He; sa-with; utkanṭhah-yearning; avaraṇayat-described; punah-again.

When lotus petal-eyed Śrī Kṛṣṇa came to understand that the being before Him was not a lotus flower but a beautiful young girl, His heart became agitated with love for Her. Filled with longing to attain Her, and uncertain whether He could attain Her, He again spoke.

Text 19

phullac-campaka-vālīkāvalir iyam kim no na sā jaṅgama

kim̄ vidyul-latikā-tatir na hi ghane sā khe kṣaṇa-dyotinī
 kim̄ jyotir-laharī sarin na hi na sā mūrtim̄ vahet tad dhruvam̄
 jñātam̄ jñātam̄ asau sakhi-kula-vṛtā rādhā sphuṭam̄ prañcati

phullat-blossoming; campaka-of campaka flowers; vallika-of creepers;
 avalih-a multitude; iyam-this; kim-is?; na-not; u-certainly; na-not; sa-
 that; jaṅgama-moving; kim-is this?; vidyut-of lightning; latika-creepers;
 tatiḥ-series; na-no; hi-certainly; ghane-in the cloud; sa-that; khe-in the
 sky; kṣaṇa-for a moment; dyotini-effulgent; kim-is this?; jyotiḥ' of light;
 lahari-with waves; sarit-a river; na-not; hi-certainly; na-not; sa-that;
 murtim-a form; vahet-carries; tat-therefore; dhruvam-certainly; jñātam-
 jñātam-repeatedly understanding; asau-She; sakhi-of friends; kula-by the
 host; vṛta-accompanied; rādhā-Śrīmatī Rādhārāṇī; sphuṭam-clearly;
 prañcati-approached nearer.

Is this a blossoming campaka vine? No. Campaka vines are stationary,
 and this being moves. Is this a lightning flash? No. Lightning shines only
 for a moment in its sky-borne cloud, and this being remains continually
 before Me. Is this a river with splendid waves? No. For rivers are
 formless, and this being has a very beautiful form.

As Śrīmatī Rādhārāṇī and Her friends heard these words, they
 approached nearer to Lord Kṛṣṇa.

Text 20

iyam iha na ca rādhā sā sakhibhiḥ parītā
 veditam idam idānīm̄ vastu-tattvam̄ vicarya
 mama sa-vidham upaiti sphāra-śṛṅgāra-lakṣmīḥ
 saha kalita-su-varṣmāliṅganādi-kriyābhiḥ

iyam-this person; iha-here; na-not; ca-and; rādhā-Rādhā; sa-she;

sakhibih-by gopī-friends; parita-accompanied; viditam-understood; idam-this; idanim-now; vastu-tattvam-the truth; vicarya-considering; mama-My; sa-vidham-presence; upaiti-attains; sphara-great; srṅgara-of amorous love; lakṣmīh-goddess; saha-with; kalita-su-varsma-with a beautiful form; aliṅgana-embracing; ādi-beginning with; kriyābhih-with acitivities.

I cannot believe that this is the girl Rādhā with Her many friends. As I reflect on the identity of this person I can only conclude that this must be the beautiful supreme goddess of love, who has now appeared before Me accompanied by Her various potencies, such as embracing and kissing, which have assumed the forms of these young girls.

Text 21

gaurī śrī-vṛṣabhānu-vamśa-vilasat-kīrti-dhvajā kīrtidā-
garbhāntah-khani-ratna-kānti-laharī śrīdāma-puṇyānujā
prāṇa-preṣṭha-sakhī-nikāya-kumudollāsollasac-candrikā
mat-prāṇoru-śikhaṇḍi-vāsa-vadabhī seyam svayam rādhikā

gauri-who has a golden complexion; śrī-vrsabhanu-of Mahārāja
Vṛṣabhānu; vamśa-in the family; vilasat-shining; kirti-of fame; dhvaja-flag;
kirtida-of Kirtida-devi; garbha-the womb; antah-within; khani-from
the mine; ratna-of gems; kanti-of splendor; lahari-wave; śrīdama-of
Śrīdama; punya-beautiful and saintly; anuja-younger sister; prāṇa-than
life; preṣṭha-more dear; sakhi-of gopī-friends; nikaya-of the host;
kumuda-of lotus flowers; ullasa-the joy; ullasat-shining; candrika-moonlight;
mat-My; prāṇa-life's breath; uru-great; sikhandi-peacock;
vasa-residence; vadabhi-roof; sa-she; iyam-this person; svayam-personally;
rādhikā-Śrīmatī Rādhārāṇī.

This fair-complexioned girl, who is a splendid pennant of fame

decorating Mahārāja Vṛṣabhānu's dynasty, a wave of glistening splendor from the jewel-mine of Kīrtida'-devī's womb, Śrīdāmā's beautiful and pious younger sister, a flood of glittering moonlight that delights the lotus flowers of Her dearest friends, and a charming roof under which the great peacock of My life's breath resides, is Śrī Rādhika' Herself!

Text 22

tato govindam ālokya
govardhana-siromañim
smitvā cāru-calāpaṅgī
tuṅgavidyedam abravīt

tataḥ-then; govindam-Govinda; ālokya-seeing; govardhana-of Govardhana Hill; siraḥ-maṇim-the crest-jewel; smitvā' smiling; cāru-beautiful; cala-roving; apaṅgi-with a sidelong glance; tuṅgavidya-Tuṅgavidya-devi; idam-this; abravīt-said.

The corners of her beautiful restless eyes gazing at Lord Govinda, the crest-jewel of Govardhana Hill, Tuṅgavidya'-devī smiled and said:

Text 23

yah kalkanair dadhi-ghaṭam prakaṭam viluṇṭhya
nītvā pragāḍha-tamasā milito 'ti-trṣṇah
so 'yam girīndra-śikharam sphuṭam āruroha
rādhe tava priya-sakho mahilaika-caurah

yah-who; kalkanaiḥ-by tricks; dadhi-of yogurt; ghatam-pot; prakatam-

manifested; vilunthya-stealing; nitvā-having brought; pragadha-dense; tamasa-with darkness; militah-met; ati-very; trṣṇah-thirsty; sah ayam-that same person; giri-of mountains; indra-of the king; sikharam-the summit; sphuṭam-clearly; aruroha-climbed; rādhe-O Rādhā; tava-Your; priya-dear; sakhaḥ-friend; mahila-of the gopīs; eka-sole; caurah' thief.

Rādhā, this is Your dear friend Kṛṣṇa who has now climbed to this summit of Govardhana, the king of mountains. This is the same passionate Kṛṣṇa who hid in the darkness and stole the jar of yogurt. This is the great thief of the gopīs' property.

Text 24

mūrtim nirjita-nūtna-nīrada-valad-garvonnatiṁ kaiśavīṁ
sphūrjad-gopa-vadhū-calad-dhṛti-camū-dhvamśe smarodyad-gadam
bibhrājad-giri-varya-sundara-śirah-paṭṭe sphurantīṁ manāg
bhaṅgyāliṅga dṛśā priyāli-valitā rādhāpy adhīrābravīt

murtim-form; nirjita-defeated; nutna-new; nirada-cloud; valat-increasing; garva-pride; unnatim-expansion; kaisavam-of Lord Kesava; sphurjat-shining; gopa-vadhu-of the gopīs; calat-advancing; dhṛti-of peacefulness; camu-armies; dhvamse-in the destruction; smara-of cupid; udyat-raised; gadam-club; bibhrājat-shining; giri-of mountains; varya-of the best; sundara-beautiful; sirah-paṭṭe-silk turban crown; sphurantīm-splendidly manifested; manak-slightly; bhaṅgya-crooked; aliṅga-embracing; dṛśa-with glance; priya-dear; ali-by friends; valita-accompanied; rādhā-Śrīmatī Rādhārāṇī; api-although; adhira-unsteady; abravīt-spoke.

Lord Keśava was so handsome that His bodily luster completely defeated the great pride of the dark monsoon clouds. He was like

Kāmadeva's club, raised to smash the advancing armies of the gopīs' peaceful composure. He was like a splendid decoration on the silk-turban crown of Govardhana, the king of mountains. Rādhā' embraced Him with a crooked sidelong glance, She wavered with unsteadiness as She spoke the following words:

Text 25

kim navyāmbuda eṣa bhavya-vadanaḥ kim nīla-ratnāṅkuraḥ
kim nīlotpala-navya-mūrtir api kim kastūrika-vibhramah
ā teṣv eṣa na ko 'pi hanta yad ayam nas tāpayen nirbharam
tasmād gokulacandra eva bhavitā syāmo 'dbhutaḥ kṣmādhare

kim-is this?; navya-a fresh; ambudah-cloud; eṣah-this; bhavya-beautiful; vadanaḥ-with faces; kim-is this?; nīla-ratna-of sapphires; aṅkuraḥ-a new sprout; kim-is this?; nīla-blue; utpala-lotus flower; navya-new; murtih-form; api-even; kim-is this?; kasturika-of musk; vibhramah-amorous pastimes; a-Ah; tesu-among these; eṣah-this; na-not; kah api-anything; hanta-indeed; yat-because; ayam-this; nah-us; tapayet-causes to burn with passion; nirbharam-greatly; tasmāt-therefore; gokula-of Gokula; candraḥ-the moon; eva-certainly; bhavita-will be; syamah-dark; adbhutaḥ-wonderful; kṣmadhare-on the hill.

My dear beautiful-faced friends, What is this before us? Is it a fresh monsoon cloud? Is it a sapphire blossom? Is it a newly sprouted blue lotus flower? Is it the amorous sporting of musk perfume? Ah, it is none of these. Because this form before us causes Me to burn with passionate desire, I know this must be the wonderful dark moon of Gokula standing before Us on Govardhana Hill.

Text 26

vijita-bhagana-divyat-pūrṇa-śubhrāṁśu-śobhaḥ
sakhi-nikara-vṛta-śrīr nāpi kṛṣṇendur eṣaḥ
ayi pika-madhu-bhṛṅga-smera-mākanda-yuktah
smara-nṛpatir upetaḥ svena vah sandhi-hetoh

vijita-defeated; bhagana-stars; divyat-shining; pūrṇa-full; śubhramsu-moon; śobhaḥ-with the splendor; sakhi-of friends; nikara-by the multitudes; vṛta-accompanied; śrīḥ' beauty; na-not; api-even; kṛṣṇa-the dark; induh-moon; eṣaḥ' this; api-also; pika-the cuckoo; madhu-spring; bhṛṅga-bumble-bees; smera-smiles; makanda-and mango; yuktah-endowed; smara-cupid; nṛpatih-king; upetaḥ-arrived; svena-by his own accord; vah-you; sandhi-hetoh-in order to meet.

No. This cannot be the dark moon, for even the full moon and all the stars are not as splendidly beautiful as this. I think this must be smiling King Kāmadeva, accompanied by his friends, the cuckoo, bumble-bee, spring season, and mango. My friends, I think King Kāmadeva has come here just to meet you.

Text 27

so 'yam goṣṭha-mahendra-paṭṭa-mahiṣī-vātsalya-lilākṛtiḥ
so 'yam gopa-mahendra-puṇya-viṭapi-prauḍhāṁṛtodyat-phalam
so 'yam prāṇa-vayasya-jīvita-ghaṭā-rakṣaika-dakṣauṣadham
so 'yam dhenuka-mārdi-jīvita-jhaṣa-sphārāmbudhir mādhavaḥ

sah ayam-this person; goṣṭha-of Vraja; mahā-indra-of the king; paṭṭa-mahiṣī-of the queen; vatsalya-of parental love; lila-of pastimes; kartiḥ-the form; sah ayam-this person; gopa-of the cowherds; mahā-indra-of the

king; punya-saintly; vitapi-of the three; praudha-rich; amṛta-nectar; udyat-flowing; phalam-fruit; sah ayam-this person; prāṇa-vayasya-of dear friends; jivita-ghata-life; rakṣa-protection; eka-sole; dakṣa-effective; ausadham-medicinal herb; sah ayam-this person; dhenuka-mardi-of Balarama, the protector of the cows; jivita-the life; jhasa-fish; sphara-expanded; ambudhiḥ-ocean; madhavaḥ-Madhava.

This is the playful object of maternal love for Vraja's queen. This is the nectarean fruit of the saintly tree of the cowherds' king. This is the sole medicine for protecting the dear cowherd boys. This is Mādhava, the great ocean where Balarāma's life breath performs pastimes.

Text 28

nirūpyaivam ūśvad giridharam uru-prema-nivahais
tadā sāsra-sveda-snapita-śubha-varṣmā smara-vaśā
muhuḥ kampāghāṭa-skhalad-acala-divyad-ghṛta-ghaṭim
dadhārārtyā śaktyā sakhi kara-sarojena sudati

nirūpya-gazing; evam-in this way; ūśvat-continually; giridharam-at Lord Kṛṣṇa, the lifter of Govardhana Hill; uru-great; prema-of love; nivahaiḥ-with an abundance; tadā-then; sa-with; asra-tears; sveda-and perspiration; snapita-bathed; śubha-beautiful; varṣma-form; smara-by cupid; vasa-overwhelmed; muhuḥ-continually; kampa-by trembling; aghata-struck; skhalat-falling; acala-immobile; divyat-glistening; ghṛta-of ghee; ghatim-the pot; dadhara-held; artya-with difficulty; saktya-with potency; sakhi-○ friend; kara-sarojena-with Her lotus hand; su-dati-○ beautiful-toothed one.

Overwhelmed with passion, Rādhā stared at Lord Giridhārī. Her body became bathed with tears and perspiration. O my friend Sudatī, She

trembled, and only with great difficulty was able to keep the glistening pot of ghee from slipping out of Her lotus hand.

Text 29

nepathyāliṁ lalita-lalitāṁ dāni-varyocitāṁ tam
dhṛtvā santāṁ dhvanita-muralī-pātra-śrīngādi-juṣṭam
ghaṭṭī-pālaiḥ kalita-lakuṭair veṣṭitāṁ mitra-vṛṇdāiḥ
paśyantyas tāḥ smita-valitayā helayā cāru-celuḥ

nepathyā-of ornaments; alim-series; lalitā-lalitām-very charming; dani-of toll-collectors; varya-of the best; ucitam-appropriate; tam-that; dhṛtvā-wearing; santam-being so; dhvanita-sounded; murali-flute; patra-leaf; srīga-buffalo-honr bugle; ādi-beginning with; justam-served; ghaṭṭi-palaiḥ' as toll-collectors; kalita-lakutaiḥ-holding sticks; vestitam-accompanied; mitra-vṛṇdāiḥ-by His friends; paśyantyaḥ-seeing; tāḥ-they; smita-valitaya-with a smile; helaya-with contempt; cau-gracefully; celuḥ-went.

Śrī Kṛṣṇa was dressed in the most charming and elegant garments and ornaments as befitting the wealthiest of toll-collectors, carried a flute and buffalo-horn bugle, and was accompanied by many cowherd boy-friends holding sticks in the role of toll-collectors. Smiling with contempt, the gopīs stared at Kṛṣṇa. They gracefully approached Him.

Text 30

mattās tā madhurair bhāvair
madhurā madhumaṅgalāḥ

dr̥ṣṭvā smitvātha sa-kroḍham
uvāca madhu-mardanam

mattaḥ-intoxicated; tāḥ-they; madhuraiḥ-charming; bhavaiḥ-with natures; madhuraḥ-sweet; madhumaṅgalah-Madhumaṅgala; dr̥ṣṭvā-seeing; smitvā-smiling; atha-then; sa-with; kroḍhanam-anger; uvāca-spoke; madhu-mardanam-to Śrī Kṛṣṇa, the killer of the Madhu demon.

Seeing the sweet-hearted charming gopīs maddened with anger, Madhumaṅgala smiled, and angrily spoke the following words to Śrī Kṛṣṇa:

Text 31

garveṇa phullam adhunā madhunāti-mattā
mattālibhiḥ samam amānda-balābalāpi
gacchaty asau sphuṭam adatta-karā hi rādhā
bāḍhaḥ kathāṁ na hi vayasya balāt karoṣi

garvena-with pride; phullam-blossomed; adhuna-now; madhuna-with youthfulness; ati-very; matta-intoxicated; matta-intoxicated; alibhiḥ-friends; samam-with; amanda-bala-strong; abala-a weak woman; api-although; gacchaty-approaches; asau-She; sphuṭam-clearly; adatta-not given; kara-hand; hi-certainly; rādhā-Śrīmatī Rādhārāṇī; bāḍhaḥ-checked; kathāṁ-why?; na-not; hi-certainly; vayasya-O friend; balāt-forcefully; karoṣi-You do.

Intoxicated by youthfulness, and accompanied by Her maddened friends, proud Rādhā, although only a weak woman, now approaches You. O friend, why do You not forcibly check Her before Her before she places Her hands upon You?

Text 32

hariṁ jetum ṣaktam madana-nṛpateḥ ṣaktim atulāṁ
bhramad-ghanti-dhvānam gati-vilasitais tam sa kalayan
udañcan-mārodyad-bhrama-vikṛtim āguṇthya kapaṭān
mṛṣā roṣād eṣa sphuṭam idam avādīt sahacarān

harim-the lion; jetum-to conquer; saktam-able; madana-nṛpateḥ-of King Cupid; saktim-the potency; atulam-incomparable; bhramat-moving; ghanti-of bells; dhvanam-the sound; gati-vilasitaiḥ-with graceful motions; tam-that lion; sah-He; kalayan-tinkling; udañcat-rising; mara-of cupid; udyat-rising; bhrama-of bewilderment; vikṛtim-transformation; agunthya-enveloping; kapatat mrsa-with feigned; roṣat-anger; eṣah-He; sphuṭam-clearly; idam-this; avadit-said; sahacaran-to His friends.

As He gracefully walked, Śrī Kṛṣṇa moved the bells on His body, making a tinkling sound filled with all amorous potencies and fully able to defeat the approaching lion of Śrī Rādhā. As He bewildered Her with these amorous potencies, He spoke to His gopa-associates the following words of pretended anger:

Text 33

satyam bravīti madhumaṅgala eṣa dhūrta
dānam nipatya mama yānti madoru-garvah
paśyādya darpam adhunā mama mitra-varga
gṛhṇāmi dānam acirād aham eka eva

satyam-the truth; braviti-speaks; madhumaṅgalah-Madhumaṅgala; eşah-this; dhurta-this wicked girl; dānam-toll; nipaṭya-ignoring; mama-My; yānti-go; mada-by happiness; uru-very; garvah-proud; paśya-just see; adya-now; darpam-the pride; adhuna-now; mama-My; mitra-varga-friends; gṛhami-shall take; dānam-the toll; acirat-at this moment; aham-I; ekaḥ' alone; eva-certainly.

Madhumaṅgala speaks the truth. These wicked girls are ignoring My toll and proudly going away. Just see their arrogance. My friends, I will now single-handedly force them to pay the toll.

Text 34

śṛṅgāni vādayata bho muralīs tathāliḥ
samrakṣata sphuṭam itas tata eva yāntīḥ
rādhām aham kuṭila-yauvata-varya nātham
ruddham karomi sahasā bhujayor yugena

śṛṅgāni-buffalo-horn bugles; vādayata-sound; bhoḥ-Oh; muralīḥ-flutes; tathā-in the same way; aliḥ-these girls; samrakṣata-stop; sphuṭam-clearly; itaḥ-therefore; tataḥ-thus; eva-certainly; yāntīḥ-proceeding; rādhām-Rādhā; aham-I; kuṭila-crooked-hearted; yauvata-of these young girls; varya-nātham-the leader; ruddham- karomi-shall stop; sahasa-by force; bhujayoh-of arms; yugena-with this pair.

Sound the flutes and buffalo-horn bugles! Stop these girls! With My own arms I will personally stop Rādhā, the leader of these crooked-hearted girls!

Text 35

ghaṭṭī-pāla-sahasra-varya subala tvam tām viśākhām haṭhād
ghaṭṭī-kuṭṭima-paṭṭa-rakṣaka sakhe citrām tvam atrojjvala
sābhya-śreṣṭha vasanta campakalatām tvam tuṅgavidyām tathā
vartma-prekṣaka-lakṣa-dakṣa lalitām tvam kokilāveṣṭaya

ghatti-pala-of toll-collectors; sahasra-of thousands; varya-the best; subala-O Subala; tvam-you; tam-her; visakham-Visakha; hathat-by force; ghaṭṭī-kuṭṭima-paṭṭa-of the toll-booth; rakṣaka-O protector; sakhe-O friend; citram-Citra; tvam-You; atra-here; ujjvala-O Ujjvala; sabhya-of the assembly; srestha-O best; vasanta-O Vasanta; campakalatam-Campakalata; tvam-you; tuṅgavidyam-Tuṅgavidya; tathā-in the same way; vartma-prekṣaka-of guides; lakṣa-of thousands; dakṣa-O most expert; lalitām-Lalitā; tvam-you; kokila-O Kokila; avestaya-block.

O Subala, O leader of thousands of toll-collectors, you forcibly stop Viśākhā! O Ujjvala, O protector of the toll-booth, O My friend, you stop Citrā-devī! O Vasanta, O leader of the assembly, you stop Campakalatā and Tuṅgavidyā! O Kokila, O most expert leader of thousands of guides, you stop Lalitā.

Text 36

smerair etaiḥ sapadi parito veṣṭyamānābhir ābhīr
vāg-āṭopaiḥ priya-sakha-kuleṣv āśu saṃstambhiteṣu
raṅgair bhaṅgyā kuṭila-vacasam rādhayā saṃstuto 'sau
krṣṇaḥ kopād iva sakhi tadā garvitām tām avādīt

smeraiḥ-smiling; etaiḥ-by them; sapadi-at once; paritah-in all directions; vestyamanābhiḥ-being surrounded; ābhīḥ-by them; vak-

atopaiḥ-with arrogant words; priya-sakha-kulesu-among the dear friends; adu-immediately; samstambhitesu-stopped; raṅgaiḥ-with delight; bhaṅgya-with crookedness; kuṭila-crooked; vacasam-of words; rādhāya-by Śrīmatī Rādhārāṇī; samstutah-glorified; asau-He; kṛṣṇah-Kṛṣṇa; kopat-out of anger; iva-as if; sakhi-O friend; garvitam-proud; tam-to Her; avadit-spoke.

Speaking many arrogant words, the cowherd boys surrounded Rādhā' and Her friends and stopped them from proceeding. Rādhā' jubilantly assailed Kṛṣṇa with many crooked words that which were actually disguised prayers of glorification. Kṛṣṇa appeared to become angry, and He said to proud Rādhā':

Text 37

nityam garviṇi vanya-vartmani misāt saṅgopya gavyādikam
vikrīṇāṣi śathe tvam atra patitā bhāgyena haste 'dya me
tvam baddhvoru-manoja-rāja-purato nesyāmy avaśyam tathā
prītyā yacchati mahyam eva sa yathā tāruṇya-ratnāni vah

nityam-always; garvini-O proud girl; vanya-in the forest; vartmani-on the path; misat-treacherously; sangopya-concealing; gavya-milk products; ādikam-beginning with; vikrinasi-You sell; sathe-O cheater; tvam-You; atra-here; patita-fallen; bhagya-by good fortune; haste-in the hand; adya-now; me-of Me; tvam-You; baddhva-having bound; manoja-rāja-of King Cupid; purataḥ-in the presence; nesyami-I shall bring; avasyam-necessarily; tathā-in that way; prītya-with pleasure; yacchati-will give; mahyam-to Me; eva-certainly; saḥ-he; yathā-just as; tarunya-of youthfulness; ratnāni-jewels; vah-Your.

My dear proud thief, I know that You regularly travel in these forest

pathways, carefully hiding these milk-products and lucratively selling them in the black market. By good fortune You have now fallen into My hands. I will now arrest You, bind You with ropes, and take You before King Kāmadeva. He will certainly be pleased with Me for bringing You, and he will reward Me by giving Me the precious jewel of Your youthfulness.

Text 38

as tvad-vidhān apy abalā-gaṇan kiṁ
neṣyāmi tasyoru-nṛpaśya pārśve
dāsyāmi śikṣam aham eva sākṣat
tad advitīyo vraja-paṭṭane 'smin

ah-ah; stvat-vidhan-like You; api-even; abala-gaṇan-girls; kim-shall I?; nesyami-bring; tasya-of him; uru-nṛpaśya-the great king; parve-in the presence; dasyami-shall give; śikṣam-instruction; aham-I; eva-certainly; sakṣat-directly; tat-that; advitiyah-without a second; vraja-paṭṭane-in the town of Vraja; asmin-in this.

Should I actually bring you insignificant girls before the great King Kāmadeva? No. I should not bother him with your tiny antics. Instead I will simply teach you that I am the unrivalled monarch of this town of Vraja.

Text 39

badhnāmi tūrṇam anayā vana-mālayā tvam
mathnāmi hanta daśana-cchadam atra dāntaiḥ

sandārayāmi kucayor yugalam nakhāstrair
dānam ca ce[॥] jhaṭiti yacchasi caurike tvam

badhnami-I shall bind; turnam-immediately; anaya-with this; vana-of forest flowers; malaya-garland; tvam-You; mathnami-I shall agitate; hanta-indeed; dasana-chadam-Your lips; atra-here; dantaiḥ-with My teeth; sandarayami-I shall scratch; kucayoh-of breasts; yugalam-the pair; nakha-of My claws; astraiḥ-with the weapons; dānam-toll; na-not; cet-if; jhatiti-immediately; yacchasi-You pay; caurike-O thief; tvam-You.

My dear thief, if You do not immedaitey pay this toll, I will bind You with this garland of forest flowers. I will bite Your lips with My teeth. I shall scratch Your breasts with the ten weapons that are My fingernails. In this way I will punish You for Your crime.

Text 40

ittham prajalpa-rabhasat tarasā tadiya-
raktāmbarāñcalam analpakā cañcale 'smin
dhartum samicchati ruṣā puruṣākṣaram tam
cañcad-dṛg-añcala-kalā sukalā lalāpa

ittham-in this way; prajalpa-rabhasat-from talking; tarasa-quickly; tadiya-Her; rakta-red; ambara-of garment; añcalam-edge; analpaka-cañcale-very restless and fickle minded; asmin-when He; dhartum-to grasp; samicchati-desired; rusa-with anger;; purusa-aksaram-to the Supreme Personality of Godhead; tam-to Him; cañcat-moving; drk-of Her eyes; añcala-kala-the corner; sukala-beautiful and intelligent; lalapa-spoke.

As restless, fickle-minded Kṛṣṇa spoke in this way He began to grab

the corner of Rādhā's red sari. Beautiful, intelligent Rādhā, gazing at Him from the corners of Her quickly moving eyes, angrily said to Supreme Personality of Godhead:

Text 41

dūreṣu tiṣṭha na hi māṁ sprṣā dhṛṣṭa dhūrta
yāntīṁ suyāga-bhavanam vratinīṁ pavitrāṁ
spṛṣṭāṁ tavādyā marutāpi madīya-gavyāṁ
syāmī-bhavan na bhavitā śubha-yajña-yogyam

duresu-far away; tiṣṭha-stay; na-do not; hi-indeed; mām-Me; sprsa-touch; dhṛṣṭa-bold; dhurta-rascal; yāntīm-who am going; suyaga-bhavanam-to the areṇa of sacrifice; vratinim-following spiritual vows; pavitram-pure; spṛṣṭam-touched; tava-of You; adya-now; maruta-by the breeze; api-even; madīya-My; gavyam-ghee; syami-bhavat-becoming contaminated; na-not; bhavita-will be; śubha-yajña-for offering in the auspicious sacrifice; yogyam-suitable.

Stay far away! Don't touch Me! You are a cruel, shameless rake, and I am a pious pure-hearted girl bringing this ghee to the sacrificial arena. Your slightest touch will contaminate this ghee and make in unsuitable for offering in the auspicious sacrifice.

Text 42

kāmārṇavocchalita-gharma-jalābhisekaiḥ
śuddho 'smi kiṁ na kila paśyasi dīrgha-netre
tasmāt tvayā saha mahojjvala-nāma śātram

kartum lasāmi samayā śubha-dharma-patnyā

kāma-of amorous love; arṇava-from the ocean; ucchalita-risen;
gharma-jala-of perspiration; abhisekaiḥ-by sprinkling; śuddhaḥ-purified;
asmi-I am; kim-how is it?; na-not; kila-indeed; paśyasi-You see; dirgha-
netre-Ö large-eyed girl; tasmāt-therefore; tvayā-You; saha-with; mahā-
great; ujjvala-of amorous love; nama-named; satram-sacrifice; kartum-to
perform; lasami-I am manifest; samaya śubha-dharma-patnya-as My
religious wife.

Kṛṣṇa then said: My dear large-eyed girl, can You not see that I have
become purified, sprinkled with perspiration by the ocean of amorous
love? I have come to this place specifically to perform the mahā-ujjvala
sacrifice along with You as My religious wife.

Texts 43 and 44

etāṁ vayasya mṛdu-hṛdyā-vacāḥ-prabandha-
raṅgaiḥ surañjitaram nitarām vidhāya
dānam gṛhāṇa nijam āśt iti kokiloktam
āśrutya sa-smitam ananta-vicitra-līlāḥ

savyam karam śubhaga-savya-kaṭau nidhāya
savyena krṣṭa-paṭa-sṛṣṭa-mukhārdha-guṇṭham
śīrṣṇi sphuran-nava-ghṛtojjvala-hema-kumbham
bhaṅgyā kramat-smita-dṛśam sa jagāda rādhām

etam-this girl; vayasya-Ö friend; mṛdu-sweet; hṛdyā-friendly; vacāḥ-
words; prabandha-raṅgaiḥ-with jubilant; surañjita-taram-delighted;
nitaram-completely; vidhaya-doing; dānam-toll; gṛhana-just calim;
nijam-own; asu-quickly; iti-thus; kokila-of the cuckoo; uktam-the
statement; āśrutvā' having heard; sa-with; smitam-a smile; ananta-
limitless; vicitra-wonderful; līlāḥ-who performs pastimes; savyam-left;

karam-hand; śubhaga-auspicious; savya-left; katau-on the hip; nidhaya-placing; savyena-with duplicity; kṛṣṭa-pulled; pata-sṛṣṭa-garment; mukha-face; ardha-half; guntham-covered; ghṛta-of ghee; ujjvala-splendid; hema-goldne; kumbam-jar; bhaṅgya-with crookedness; kramat-moving; smita-smiling; dṛśam-whose eyes; saḥ-He; jagāda-spoke; rādhām-to Śrīmatī Rādhārāṇī.

A cuckoo in the forest then addressed the following words to Lord Kṛṣṇa: "O friend, just flatter this girl with sweet words, and then quickly collect Your toll from Her." Hearing these words, Śrī Kṛṣṇa, who enjoys limitless wonderful pastimes, placed His left hand on His auspicious left hip, and began to smile. Carrying the glittering golden pot of ghee on Her head, Śrī Rādhā gazed at Kṛṣṇa from the corners of Her restless eyes. With pretended shyness She covered half Her face with Her sari. Śrī Kṛṣṇa said to Her:

Text 45

ghaṭṭī-kuṭṭima-sṛṣṭa-paṭṭa-nikāṭe rādhe ghaṭīm sthāpaya
 prodyat-saurabha-sadma-padma-pavanaiḥ śrāntīm kṣaṇam vāraya
 divyan-navya-sugavya-dāna-vilasal-lekham muhuḥ kāraya
 krūrasyāli-kulasya dānam acirād ārāt svayam dāpaya

ghatti-kuttima-sṛṣṭa-paṭṭa-nikate-at this toll-station; rādhe-O Rādhā; ghatim-for a brief moment; sthapaya-stay; prodyat-rising; saurabha-of sweet fragrance; sadma-abode; padma-of the lotus flower; pavanaiḥ-with the breezes; srantīm-fatigue; kṣaṇam-for a moment; varaya-cast away; divyat-shining; navya-fresh; sugavya-milk-products; dāna-of the toll-payment; vilasat-splendid; lekham-writing; muhuḥ-for a moment; karaya-cause to do; krurasya-cruel; ali-kulasya-of Your friends; dānam-toll-payment; acirat-quickly; arat-nearby; svayam-personally; dapaya-cause to do.

My dear Rādhā, please stand for a moment by this toll-booth, and let this pleasant breeze, which carries the fragrance of lotus flowers, relieve You of all fatigue. Take a moment to allow My assistant to record the payment of Your toll in glistening fresh ghee, and make Your cruel friends immediately do the same.

Text 46

āgaccha he lipi-pate madhumaṅgaleha
pañjim pañhan dr̥dha-matiḥ kuru satya-lekhām
utkoca-lobha-bharato yadi nāśayes tvam
dravyāni me kila tadā bhavitāsi daṇḍyah

agaccha-come; he-O; lipi-pate-scribe; madhumaṅgaleha-
Madhumaṅgala; iha-here; pañjim-the register; pathan-reading; drdha-
matiḥ-with careful attention; kuru-do; satya-truthful; lekham-writing;
utkoca-lobha-bharataḥ-because of great greed; yadi-if; nasayeh-destroy;
tvam-You; dravyani-articles; me-My; kila-indeed; tadā-then; bhavita asi-
you will be; dandyah' the object of punishment.

O scribe Madhumaṅgala, come here. Truthfully record My toll-
payment in your ledger, and carefully read out loud to Me what you have
written. If out of greed you do not record all I have given so you can
later claim it as your own, then you will certainly be punished by the
authorities.

Text 47

āgaccha kaccham avadhehi lekhāṁ
dānam nu dehi na hi dhehi kalim hi rādhe
vītim ca bhunkṣva sarasam kuru vaktra-bimbam
puṇyāham ācara puraḥ samayah śubho 'yam

agaccha-come; kaccham-near; avadhehi-give attention; lekham-to the writing; dānam-toll; nu-indeed; dehi-please pay; na-not; hi-indeed; dhehi-give; kalim-quarrel; hi-indeed; rādhe-O Rādhā; vitim-betel-nuts; ca-also; bhunksva-please chew; sa-rasam-filled with nectar; kuru-make; vaktra-of Your mouth; bimbam-the circle; punya-auspicious; aham-day; acara-just make; samayah-occasion; śubhah-auspicious; ayam-this.

Rādhā, come here. Pay careful attention as Madhumaṅgala writes in his toll-register. Pay Your toll. Do not quarrel. Sweeten Your mouth by chewing these betelnuts. Make this a nice day. This is a very auspicious occasion.

Text 48

yasya yan-niyata-dānam amuṣya
vastunah su-dṛḍham ucyate mayā
tad tad eva kila likhyatāṁ tvayā
yatnato likhana-sūra vayasya

yasya-of that; yat-which; niyata-given; dānam-toll; amusya-of us; vastunah-in truth; su-drdham-decisively; ucyate-is said; mayā-by Me; tat tat-that; eva-certainly; likhyatam-should be written; tvayā-by you; yatnatah-carefully; likhana-sura-O best of scribes; vayasya-O My friend.

O Madhumaṅgala, O best of scribes, O My friend, I will accurately

enumerate the extent of this toll payment. Please carefully write as I speak.

Text 49

gavyasya bhavya-vadane pratipātram atra
dānam kila pratijanam vraja-sundarīṇām
vṛndāni pañca-vilasan-nava-hīrakānām
yat saubhagādikam alabhyam anena labhyam

gavyasya-of milk-products; bhavya-vadane-O beautiful faced girl; pratipatram-in each container; atra-here; dānam-toll; kila-indeed; pratijanam-each person; vraja-sundarinam-of the beautiful girls of Vraja; vṛndāni-heaps; pañca-five; vilasat-sparkling; nava-new; hirakanam-of diamonds; yat-which; saubhaga-auspiciousness; ādikam-beginning; alabhyam-unattainable; anena-by this; labhyam-becomes attainable.

My dear girl with the beautiful face, each of the lovely vraja-gopīs must give five heaps of sparkling diamonds as toll-payment for her jar of ghee. All this priceless wealth is now Mine.

Text 50

sīmanta-kānti-vilasan-nava-rāga-valgu-
sindūrayos tapana-kānta-maṇīndra-lakṣām
veṇī-varālaka-kulōjjvala-kajjalānām
gārutmatendra-maṇi-mañjula-lakṣa-yugmam

simanta-in the parted hair; kanti-splendor; vilasat-shining; nava-

fresh; raga-red; valgu-charming; sindurayoh-of the sindura; tapana-kanta-of crystals; maṇi-of jewels; indra-of the monarchs; lakṣam-one hundred thousand; veni-of braids; vara-excellent; alaka-hair; kula-magnitude; ujjvala-splendid; kajjalananam-of black mascara; garutmatendra-maṇi-of sapphires; mañjula-beautiful; lakṣa-yugmam-two hundred thousand.

For the red sindūra mark in Your parted hair You must pay the toll of one hundred thousand glittering crystal stones, and for Your beautiful braids, which glisten like black mascara, You must pay the toll of two hundred thousand charming sapphires.

Text 51

svarṇārdha-candra-nibha-bhāla-talasya śubhru
śubhrāṁśukānta-maṇi-lakṣam atuccha-śobham
kastūrika-racita-bhāla-viṣeṣakasya
gārutmataiḥ ghaṭita-candramaso 'rbudāni

svarṇa-gold; ardha-half; candra-moon; nibha-like; bhala-talasya-of Your forehead; su-bhru-O girl with the beautiful eyebrows; śubhamsukanta-moonstone; maṇi-of gems; lakṣam-one hundred thousand; atuccha-great; śobham-with splendor; kasturika-with musk; racita-drawn; bhala-on the forehead; visesakasya-of the tilaka markings; garutmataiḥ-with sapphires; ghatita-studded; candramasah-moons; arbudani-one hundred million.

O girl with the beautiful eyebrows, for Your forehead, which shines like a golden half-moon, You must pay the toll of one hundred thousand splendid moonstones, and for the tilaka markings drawn in musk on Your forehead You must pay the toll of one hundred million moon-

shaped pendants studded with sapphires.

Text 52

bhrū-yugmakasya kuṭilasya sarāsanāni
san-nīlaratna-racitāny ayutāni pañca
karṇa-dvayasya rucirasya manojñā-navya-
vaidūrya-maurva-dṛḍha-sad-guṇa-puñja-puñjāḥ

bhru-yugmakasya-of Your eyebrows; kuṭilasya-crooked; sara-asanani-
quivers; sat-excellent; nīlaratna-sapphires; racitani-fashioned; ayutani-
ten thousand; paca-five times; karṇa-dvayasya-of Your ears; rucirasya-
beautiful; manojñā-charming; navya-new; vaidurya-of lapis lazuli;
maurva-of murva grass; drdha-firm; sat-excellent; guṇa-bowstring; puñja-
puñjāḥ-many.

For Your bending eyebrows You must pay the toll of fifty thousand
quivers studded with sapphires, and for Your beautiful ears You must pay
the toll of many murva-bowstrings made of charming new lapis lazuli
stones.

Text 53

kāmam kāṭakṣa-viśikhasya suparṇa-ratna-
san-nirmitā daśa lakṣāni sārāḥ su-tīkṣṇāḥ
akṣṇor yugasya śubhagasya masāra-sāra-
nīlotpalāni niyutāni yutāni gandhaiḥ

kāmam-voluntarily; kāṭakṣa-of sidelong glance; viśikhasya-of the

arrow; suparna-ratna-of sapphires; sat-excellent; nirmita-fashioned; dasa lakṣani-one million; sarah-arrows; su-very; tīkṣṇah-sharp; aksnoh-of Your eyes; yugasya-of the pair; śubhagasya-beautiful; masara-of emeralds; sara-of the best; nīla-blue; utpalani-lotus flowers; niyutani-a million; yutāni gandhaih-very fragrant.

For the arrow of Your sidelong glance You must pay the toll of one million sapphire-arrows, and for Your two beautiful eyes You must pay the toll of one million aromatic emerald lotus flowers.

Text 54

kartasvarair ghaṭita-kīra-kiśora-cañcu-
puñjah prakṛṣṭa-tila-puṣpa-su-nāsikāyāḥ
sad-gaṇḍayor madhura-kāñcana-darpanānām
vr̥ndām nava-sphatikato 'py ati-cikhanānām

kartasvarair-with gold; ghatita-fashioned; kira-of parrots; kisora-young; cancu-of beaks; puñjah-a multitude; prākṛṣṭa-excellent; tila-sesame; puṣpa-flower; su-beautiful; nasikayah-of Your nose; sat-excellent; gandayoh-of Your cheeks; madhura-charming; kañcana-gold; darpanānām-of mirrors; vr̥ndām-magnitude; nava-fresh; sphatikatah-than crystal; api-even; ati-more; cikhanānām-glossy.

For Your nose, as beautiful as sesame flower, You must pay the toll of many gold pendants in the shape of young parrots beaks, and for Your lovely cheeks You must pay the toll of many charming golden mirrors more splendid than crystal.

Text 55

sarvopamā-mahima-mardi-mukhasya pūrṇa-
śubhrāṁśu-lakṣam atha phulla-saroja-lakṣam
uddāma-dhāma-maṇi-darpana-lakṣam atra
sauvarṇam eva cibukasya ca ratna-puñjaḥ

sarva-of all; upama-compared; mahima-splendor; mardi-eclipsing;
mukhasya-of Your face; pūrṇa-full; śubhramsu-of moons; lakṣam-one
hundred thousands; atha-then; phulla-blossoming; saroja-of lotus
flowers; lakṣam-one hundred thousand; uddama-dhama-splendid; maṇi-
of jewels; darpana-mirrors; lakṣam-one hundred thousand; atra-here;
sauvarṇam-made of gold; eva-certainly; cibukasya-of You chin; ca-also;
ratna-of jewels; puñjaiḥ-a multitude.

For Your beautiful face, which eclipses the glory of all other faces,
You must pay the toll of one hundred thousand full moons, one hundred
thousand blossoming lotus flowers, and one hundred thousand jewel-
studded golden mirrors. For Your chin You must pay the toll of many
precious gems.

Text 56

bimbādharasya madhurasya surāga-padma-
rāgaika-padmam iha padma-vara-prabhāyāḥ
sampakva-dādima-phalojjvala-bīja-nindī-
dāntāvaleḥ śikhara-lakṣam adrṣṭa-kakṣam

bimba-like bimba fruits; adharasya-of Your lips; madhurasya-
charming; suraga-beautifully red; padma-raga-ruby; eka-one; padmam-
lotus; iha-here; padma-of lotuses; vara-best; prabhayaḥ-of the splendor;

sampakva-perfectly ripe; dādima-of a pomegranate; phala-fruit; ujjvala-
 splendid; bija-seeds; nindi-chastising; danta-of teeth; avaleh-of the
 series; sikhara-of reddish sikhara gems; adṛṣṭa-kakṣam-incomparable.

My dear girl as lovely as a lotus flower, for Your lips as beautiful as
 bimba fruits You must pay a toll of one red lotus flower fashioned of
 rubies. For Your teeth, which rebuke splendid ripe pomegranate seeds,
 You must pay a toll of one hundred thousand peerless sikhara gems.

Text 57

yo 'yam tvad-vadanāravinda-cibuke kastūrika-kalpitaḥ
 samyak sundara-bindur indu-vadane niḥsaṅga-bhṛngo mataḥ
 sa smeram mama dṛṇ-milan-madhukarīm āliṅgatu premataḥ
 satyam dānam idam priye naha param kiñcin mayā yacyate

yah ayam-this; tvat-Your; vadana-of the face; aravinda-of the lotus;
 cibuke-on the chin; kasturika-kalpitah-fashioned from musk; samyak-
 nice; sundara-beautiful; binduh-dot; indu-vadane-O girl whose face is as
 beautiful as the moon; nihsaṅga-solitary; bhṛngah-male bee; mataḥ-is
 considered; saḥ-he; smeram-smiling; mama-My; drk-of the eyes; milat-
 meeting; madhurikarim-female bee; aliṅgatu-may embrace; premataḥ-
 out of love; satyam-true; dānam-toll-payment; idam-this; priye-O My
 beloved; na-not; aha-asked; param-something else; kincit-anything;
 mayā-by Me; yacyate-is asked.

My dear moon-faced girl, if the male bee that is the dot of musk on
 the chin of Your lotus face will lovingly embrace the smiling female bee
 of My eyes, then that is sufficient payment of toll. I will not ask any
 further toll for Your musk-dot.

Text 58

gānāmṛtābdhi-pariveṣaṇa-dakṣa-darvi-
divyāti-rakta-rasanā-ramaṇīyatāyāḥ
karpūra-sāra-parivāsita-navya-hṛdyā-
mādhvīka-pūrṇa-casakāvalir adya sadyāḥ

gaṇa-of melodious song; amṛta-of the nectar; abdhi-in the ocean;
parivasana-dipping; dakṣa-expert; darvi-spoon; divya-splendid; ati-very;
rakta-red; rasana-of the tongue; ramaṇīyatayaḥ-of the delightful beauty;
karpura-of camphor; sara-by the best; parivasita-made aromatic; navya-fresh;
hṛdyā-delightful; mādhvīka-of mādhvīka nectar; pūrṇa-full;
casaka-of goblets; avalīḥ-series; adya-nose; sadyāḥ-at once.

For the beauty of Your splendid red tongue, which is like a spoon
perfectly dipping into the nectar ocean of melodious song, You must at
once pay a toll of many goblets filled with sweet mādhvīka nectar
fragrant with camphor.

Text 59

phullī-bhavat-smita-lavasya sutāra-mañju-
muktāphalair vihita-kairava-kotīr addhā
piyūṣa-sāra-paripūrita-sātakumbha-
kumbhāyutam̄ masṛṇa-mañjula-jalpitasya

phulli-bhavat-blossoming; smita-smile; lavasya-gentle; sutara-sparkling;
mañju-charming; muktaphalaiḥ-with pearls; vihita-studded;
kairava-of white lotus flowers; kotīḥ-ten millions; addha-indeed; piyusa-

of nectar; sara-with the best; paripurita-filled; satakumbha-gold; kumbha-of pots; ayutam-ten thousand; masrna-sweet; mañjula-charming; jalpitasya-of words.

For Your blossoming gentle smile You must pay a toll of ten million beautiful, glistening, white pearl lotus flowers. For Your charming sweet conversation You must pay a toll of ten thousand gold pots filled with the sweetest nectar.

Text 60

śabda-grahocchalita-sundara-śātakumbha-
tātañkayor masṛṇa-cumbaka-ratnam ekam
nāsāgra-lagna-nava-kāñcana-tantu-baddha-
muktāphalasya ruci-visphuritārka-mālāḥ

sabda-graha-ears; ucchalita-manifested; sundara-beautiful; satakumbha-golden; tatañkayoh-of earrings; masrna-glistening; cumbaka-ratnam-magnet; ekam-one; nasa-of the nose; agra-on the tip; nava-new; kañcana-golden; tantu-by a network; baddha-bound; muktaphalasya-of the pearl; ruci-with splendor; visphurita-shining; arka-of crystal stones; malah' necklaces.

For Your beautiful golden earrings You must pay a toll of one glittering magnet. For the pearl set in gold on the tip of Your nose You must pay a toll of many crystal necklaces.

Text 61

surabhi-vadana-raṅge mugdha-gandham mayā te
sphurita-mṛdula-cālam cāru tāmbūlam utkam
naṭati lalita-raṅgais tasya dānam tadānīm
naṭana-bhuvi mad-āsyे 'py asu sannartayeti

surabhi-aromatic; vadana-of Your mouth; range-in the dancing arena;
mugdha-charming; gandham-with a fragrance; mayā-by Me; te-of You;
sphurita-manifested; mṛdula-calam-charming; natati-dance; lalitā-
raṅgaiḥ-with happy playfulness; tasya-of that; dānam-toll; tadānīm-now;
naṭana-bhuvi-in the dancing arena; mat-My; asye-in the mouth; apy-
even; asu-immediately; sannartaya-cause to dance; iti-thus.

For the aromatic betel-nuts enthusiastically dancing with playful
happiness on the stage of Your mouth You must pay a toll of sending
them to dance in My mouth.

Text 62

kambu-śriyā kalita-kaṇṭha-varasya hema-
śaṅkhāvalir valita-valgu-bhuja-dvayasya
svarṇollasan-maṣṇa-mañju-mṛṇāla-pālir
vaidūrya-paṅkaja-tatiḥ karayor dvayoś ca

kambu-of a conch-shell; śriyā-with the beauty; kalita-considered;
kaṇṭha-neck; varasya-of the excellent; hema-gold; saṅkha-of conch-
shells; avaliḥ-series; valita-round; valgu-charming; bhujā-of arms;
bhujasya-of the pair; svarṇa-golden; ullasat-shining; maṣṇa-smooth;
mañju-lovely; mṛṇāla-lotus stems; paliḥ-magnitude; vaidurya-of lapis
lazuli; paṅkaja-of lotus flowers; tatiḥ-magnitude; karayoh-of Your hands;
ca-and.

For Your neck beautiful as a conchshell You must pay a toll of many golden conchshells. For Your lovely round arms You must pay a toll of many beautiful, glistening, smooth golden lotus stems. For Your two hands You must pay a toll of many lapis lazuli lotus flowers.

Text 63

hastāṅguli-samudayasya manoharasya
gandhonnataḥ kanaka-bandhura-gandhaphalyāḥ
prṣṭha-sthalī-puraṭa-sundara-paṭṭikāyāḥ
kuñje prasūna-śayane svapanādi-keliḥ

hasta-of Your hand; aṅguli-of the fingers; samudayasya-of the series; manoharasya-enchanting; gandha-unnataḥ-very aromatic; kanaka-golden; bandhura-beautiful; gandhaphalyāḥ-campaka flowers; prṣṭha-sthalī-of Your back; purata-gold; sundara-lovely; paṭṭikayah-of the plate; kuñje-in the grove; prasuna-of flowers; sayane-on a bed; svapana-sleeping; ādi-beginning with; keliḥ-pastimes.

For Your charming fingers You must pay a toll of many aromatic golden campaka flowers. For the beautiful golden plate that is Your back You must pay a toll of sleeping by My side and enjoying many pastimes with Me on a bed of flowers in the grove of Vṛndāvana.

Text 64

matta-dvipendra-mada-gandhita-kumbha-yugma-
garva-prahāri-kuca-kumbha-yugasya tasya

haimāni mañju-mukhi dādima-bilva-tāla-
sad-dhāma-niṣṭala-lalāma-phalāni lakṣām

matta-maddened; dvipa-of elephants; indra-of the king; mada-of ichor; gandhita-aromatic; kumbha-of protuberances; yugma-pair; garva-the pride; prahari-removing; kuca-of breasts; kumbha-of jars; yugasya-of the pair; tasya-of that; haimani-golden; mañju-charming; mukhi-with the face; dadima-of pomegranates; bilva-bilva; tala-and tala; sat-dhama-splendid; niṣṭala-round; lalama-excellent; phalani-fruits; lakṣam-one hundred thousand.

My dear girl with the beautiful face, Your two pitcherlike breasts removed the pride of the two protuberances on the heads of maddened regal elephants fragrant with the aroma of ichor. For these breasts You must pay a toll of one hundred thousand pomegranate, bilva, and tāla fruits made of gold.

Text 65

madhyam keśari-varya-madhyam iva yaj-jyāyo-rasasyāspadam
vādyat-kiṅkini-rakta-vastra-vilasad-baddham balī-ḍorakaiḥ
tasyorutkata-dānam apy uru-nṛpād yatnair mayā gopyate
yady ādau tava nīvi-bandhana-maṇīm gūḍham kare me 'rpayeh

madhyam-waist; kesari-of lionesses; varya-of the best; madhyam-the waist; iva-like; yat-which; jyayah-rasasya-of the mellows of amorous love; aspadam-the abode; vadyat-tinkling; kiṅkini-bells; rakta-red; vastra-garment; vilasat-shining; baddham-bound; bali-of three folds of skin; dorakaiḥ-by the ropes; tasya-of that; utu-very; utkata-great; dānam-toll; api-although; uru-nṛpat-from the great king; yatnaiḥ-with great endeavor; mayā-by Me; gopyate-may be concealed; yādi-if; adau-at the very outset; tava-Your; nīvi-belt; bandhana-for tying; maṇīm-the jewel;

gudham-concealed; kare-in the hand; me-of Me; arpayeh-You place.

Your waist is as charmingly slender as the waist of the most handsome lionness. Your waist is the great reservoir of the nectar of amorous love. Your waist is beautifully bound by the sash of three lovely folds of skin, and then covered by a red cloth and a chain of tinkling bells. The toll required for this waist is very great, although if You offer Me a suitable bribe I will conceal this particular item from the scrutiny of My master, the great King Kāmadeva. You may bribe Me by immediately placing in My hand the hidden jewel that fastens Your belt.

Text 66

iyam nīvī rādhe nija-nibida-bandham davayitum
bhavad-bhītyā bhaṅgyā mayi vitanute yācana-vidhim
tathā tam tūrṇam tvam davaya madanendūdaya-kṛte
yathāsau tuṣṭyā te karam uru-kaṭau no racayati

iyam-this; nivi-belt; rādhe-O Rādhā; nija-own; nibida-firm; bandham-bond; davayitum-to loosen; bhavat-of You; bhītya-with fear; bhaṅgya-with crookedness; mayi-to Me; vitanute-extend; yacana-vidhim-an appeal; tathā-in that way; tam-this; turnam-quickly; tvam-You; davaya-should loosen; madana-of cupid; indu-of the moon; udaya-the rising; kṛte-for the purpose; yathā-just as; asau-this; tustya-with great satisfaction; te-of You; karam-the toll; uru-katau-on Your broad hips; na-not; u-indeed; racayati-does.

For Your broad hips You must pay a toll of this belt. Although You are afraid to loosen this tight belt and You present many crooked appeals to avoid this toll, do not hesitate. Remove this garment and pay the toll. Paying this toll will bring You great satisfaction for it will cause the

moon of King Kāmadeva to rise here.

Text 67

nābhi-sphurad-dhrada-tad-utthita-roma-pāli-
vyālī-sirah-sphurita-ratna-sunāyakānām
vaidūrya-mañjula-masāra-varābjarāga-
ratnāni tāni niyutāni nava krameṇa

nabhi-of Your navel; sphurat-manifest; hrada-from the lake; tat-that; utthita-arisen; roma-of hairs; pali-line; vyali-snake; sirah-head; sphurita-manifested; ratna-sunayakanam-of the crest jewels; vaidurya-lapis lazuli; mañjula-beautiful; masara-sapphires; vara-excellent; abjaraga-rubies; ratnani-jewels; tani-they; niyutani-million; nava-nine; kramena-one after another.

For the crest jewels decorating the hoods of the line-of-hairs serpent rising from the lake of Your navel, You must pay a toll of nine million beautiful sapphires, rubies, and lapis lazuli stones.

Text 68

san-nīla-paṭṭa-paṭṭa-rañjaka-mañju-kāñci-
sañcāra-cāru-catulocca-nitambakasya
samprollasat-puraṭa-pītaḥ-navārbudāni
dānīndrakasya mama yogya-varāsanāni

sat-excellent; nīla-blue; paṭṭa-pata-garment; rañjaka-red; mañju-charming; kanci-belt; sañcara-movements; cāru-beautiful; catula-

beautiful; *ucca*-raised; *nitambakasya*-of the hips; *samprollasat*-shining; *purata*-golden; *pitha*-thrones; *nava*-nine; *arbudani*-hundred million; *dani*-of toll-collectors; *indrakasya*-of the king; *mama*-of Me; *yogya*-suitable; *vara*-nice; *asanani*-sitting places.

For Your gracefully moving hips covered by exquisite blue garments and a charming red sash You must pay a toll of nine hundred million glittering golden thrones. As the king of toll-collectors I require these thrones as My sitting places.

Text 69

uru-dvayasya kanakaiḥ kṛta-cāru-rambha-
stambhāvalir dalita-satkarabha-prabhasya
mañjira-mañjula-raṇac-caraṇāravinda-
dvandvasya raktamaṇi-nirmita-pallavālī

uru-of thighs; dvayasya-of the pair; kanakaiḥ-with gold; kṛta-fashioned; cāru-beautiful; rambha-plantain trees; stambha-trunks; avaliḥ-series; dalita-broken; satkarabha-of elephants' trunks; prabhasya-the glory; mañjira-of ankle-bells; mañjula-charming; raṇat-tinkling; caraṇa-feet; aravinda-lotus flowers; dvandvasya-of the pair; raktamaṇi-of rubies; nirmita-fashioned; pallava-of blossoming flowers; ali-series.

For Your thighs, which are more beautiful than the elephant's graceful trunk, You must pay a toll of many plantain trees fashioned of gold. For Your two lotus feet decorated with pleasantly tinkling ankle-bells, You must pay a toll of many blossoming flowers fashioned of rubies.

Text 70

smara-rasamaya-rājat-kṣīṇa-tuṇḍasya tasya
ruciratara-taraṅga-prāya-tiryag-valīnām
ayi tad-anubhavākhyam ratna-yugmam nakhānām
udayad-aruṇa-candra-jyotiṣām ratna-candraḥ

smara-of amorous love; rasa-with the nectar; maya-filled; rājat-shining; kṣīṇa-slender; tuṇḍasya-of the belly; tasya-of that; ruciratara-charming; taraṅga-waves; praya-for the most part; tiryak-tilting; valinam-of folds of skin; ayi-Oh; tat-that; anubhava-anubhava; akhyam-named; ratna-of jewels; yugmam-pair; nakhānām-of the nails; udayat-rising; aruṇa-red; candra-of the moon; jyotiṣam-of the shining; ratna-made of jewels; candraḥ-moon-shaped ornaments.

For the beautiful waves of tilting folds of skin on Your slender abdomen shining with the nectar of amorous pastimes You must pay a toll of two anubhava jewels. For the reddish moonlight of Your fingernails and toenails You must pay a toll of many jewel ornaments fashioned in the shape of moons.

Text 71

phulla-kāñcana-samudgaka-garva-
dhvamśinos tava vareṇya-jānunoh
kāñcana-prakaṭitam kaṭa-koṭim
kañcana prakaṭa-dānam ānaya

phulla-glittering; kañcana-gold; samudgaka-of jewellery cases; garva-the pride; dhvamsinoḥ-destroying; tava-Your; vareṇya-excellent; janunoḥ-of the knees; kañcana-of gold; prakatitam-manifested; kata-of

jewellery cases; kotim-ten million; kañcana-some; prakata-manifested; dānam-toll; anaya-You must bring.

For Your beautiful knees, which destroy the pride of shining golden jewel-cases, You must pay a toll of ten million golden jewel-cases.

Text 72

hārādy-alaṅkṛti-cayasya manojñā-rāśmes
tvat-sparṣa-ratnam atulam mṛdu-kaṇṭha-lagnam
tvat-kiṅkinī-valaya-nūpura-nikvanānām
kāmam mahonnata-maṇi-dvayam eva hr̥dyam

hara-necklaces; ādi-beginning with; alaṅkṛti-ornaments; cayasya-of the multitude; manojñā-rasmeḥ-splendidly beautiful; tvat-Your; sparsa-ratnam-touchstone; atulam-peerless; mṛdu-delicate; kaṇṭha-Your neck; lagnam-touching; tvat-Your; kinkini-bells; valaya-bracelets; nupura-anklets; nikvanānām-of the tinkling sounds; kāmam-voluntarily; mahā-unnata-raised; maṇi-of jewels; dvayam-pair; eva-certainly; hr̥dyam-manifested on Your chest.

For Your necklaces and other ornaments You must give the peerless beautiful touchstone hanging from Your delicate neck. For the tinkling sounds of Your bracelets, anklets, and bells, You must give the two great jewels over Your heart.

Text 73

san-nīla-rakta-vasana-dvaya-kañcukānāṁ
prodyat-pravāla-nava-mañju-masāra-mālāḥ
tvac-chārikā-mṛga-vadhū-mahatī-mayūrī-
līlābja-nartana-tater vara-ratna-kotyāḥ

sat-excellent; nīla-blue; rakta-and red; vasana-of garments; dvaya-pair; kancukanam-of Your bodice; prodyat-manifest; pravala-coral; nava-glorious; mañju-beautiful; masara-of sapphires; malāh-necklaces; tvat-Your; sarika-female parrot; mṛga-vadhu-doe; mahati-lute; mayuri-peahen; lila-abja-toy lotus; nartana-tateḥ-of dancing and other playful pastimes; vara-excellent; ratna-gems; kotyāḥ-ten million.

For Your blue and red bodice and other garments You must pay a toll of many sapphire and coral necklaces. For Your pet parrot, doe, peahen, lute, toy lotus flower, as well as for Your dancing and other playful activities, You must pay a toll of ten million precious gems.

Text 74

kāntyā yasya kṣiti-vana-giri-grāma-lokāḥ samastāḥ
sākṣāḥ jātāḥ subhaga-vadane hanta jambūnadābhāḥ
tasya bhrāmyad-dyuti-bhara-valad-gandhaphaly-āvalīnāṁ
jaitrasyoccāḥ kanaka-girayo gaura-varṇasya kotyāḥ

kantya-by the splendor; yasya-of which; kṣiti-earth; vana-forest; giri-mountains; grama-villages; lokaḥ-and planets; samastāḥ-all; sakṣat-directly; jataḥ-manifested; śubhaga-vadane-My dear girl with the beautiful face; hanta-certainly; jambunada-of gold; abhāḥ-with the splendor; tasya-of that; bhramyat-dyuti-bhara-effulgent; valat-manifest; gandhaphali-of campaka flowers; avalinam-of multitudes; jaitrasya-of the victor; uccaiḥ-greatly; kanaka-of gold; girayaḥ-mountains; gaura-of gold; varṇasya-of the color; kotyāḥ-many millions.

My dear girl with the beautiful face, Your golden complexion seems to have created many golden forests, mountains, villages, and planets. Your golden complexion has completely defeated the great host of campaka flowers with its beautiful splendor. For this complexion You must pay a toll of many millions of golden mountains.

Text 75

gauraṅgānāṁ kamala-ghusṛṇa-prāya-saurabhya-sindhor
vātenāpi vraja-vanam idam vāsitam tanvatas te
etasyānyat kim āpi na mayā dr̄syate dāna-yogyaṁ
yātāyātam kuru sakhi sadā dānam etan madīyam

gaura-golden; aṅganam-of limbs; kamala-lotus; ghusrṇa-of kunkuma; prayā-mostly; saurabhya-of sweet fragance; sindhoḥ-of the ocean; vatena-by the breeze; vraja-of Vraja; vanam-the forest; idam-this; vasitam-perfumed; tanvataḥ-spreading; te-of You; etasya-of this; anyat-another; kim api-something; na-not; mayā-by Me; dr̄syate-is seen; dāna-as toll-payment; yogyam-suitability; yata-ayatam-kuru-stay here; sakhi-My friend; sada-always; dānam-toll-payment; etat-this; madīyam-of Me.

The breeze moving over the aromatī ocean of lotus flowers and kuṇkuma resting on Your golden limbs has perfumed this forest of Vraja. My friend, I cannot see anything that may be a proper toll-payment for this fragance, and therefore You must give Me Your constant association to pay the toll.

Text 76

masṛṇa-ghusṛṇa-carcā-cāru-kastūrikodyan-
makara-kamala-vallī-pātra-bhāgādikānām
rati-vitaraṇa-sūrais tat-tad-āmoda-pūraiḥ
parimalaya mad-aṅgam nityam ity eva dānam

masrna-glistening; ghusrna-kunkuma; carca-ointment; cāru-beautiful;
kasturika-from musk; adyat-manifest; makara-dolphins; kamala-lotuses;
valli-creepers; patra-bhaṅga-ādikanam-of pictures; rati-vitaraṇa-suraiḥ-
bringing great delight; tat-tat-various; amoda-of fragances; puraiḥ-with
many floods; parimalaya-please make fragrant; mat-My; aṅgam-body;
nityam-always; iti-thus; eva-certainly; dānam-toll.

For the beautiful pictures of flowering vines, lotuses, and dolphins
drawn in glistening kuṇkuma and musk on the canvas of Your body You
must pay a toll of making My body fragrant by always splashing it with
the delightful flood of Your sweet fragrance.

Text 77

caraṇa-kamala-laksāsliṣṭa-saubhagya-mudrā-
tatir ati-valate yā hāriṇī hanta tasyāḥ
mad-urasi nakha-rāgair ardha-candrān paraddham
vitara padaka-varyān dānam ārād varoru

caraṇa-feet; kamala-lotus; lakṣa-with red lac; asliṣṭa-anointed;
saubhagya-of auspiciousness; mudra-of markings; tatiḥ-series; ati-valate-
are manifest always; ya-which; harini-enchanting; hanta-indeed; tasyāḥ-
of that; mat-My; urasi-on the chest; nakha-of nails; ragaiḥ-with red;
ardha-candran-half-moons; para-ardham-for billions of years; vitara-just
extended; padaka-necklaces; varyān-excellent; dānam-toll-payment;
arat-near; vara-uru-O girl with beautiful thighs.

O girl with the beautiful thighs, for the enchanting and auspicious markings on Your lotus feet anointed with red lac You must pay a toll of the necklace of red half-moons that is Your fingernails. You must place this necklace on My chest for many billions of years.

Text 78

dhvānair yasya vipakṣa-lakṣa-hṛdayotkampādi-sampādakair
āvaikuṇṭham ajāṇḍa-pālir atulānandaiḥ pariplāvitā
prītyā tasya ramādi-vandita-ruteḥ saubhagya-sad-dundubher
dānam kañja-maranda-sundarataram gaṇam tavānandade

dhavanaiḥ-by the sounds; yasya-of which; vipakṣa-of enemies; lakṣa-of many thousands; hṛdaya-in the hearts; utkampa-ādi-trembling and other symptoms of distress; sampadakaiḥ-establishing; a-vaikuntham-up to Vaikunthāloka; ajanda-of universes; paliḥ-the multitude; atula-incomparable; anandaiḥ-with bliss; pariplavita-inundated; prītya-with great love and happiness; tasya-of that; rama-by Lakṣmi; ādi-beginning with; vandita-offered respectful obeisances and worship; ruteḥ-of the sound; saubhagya-of auspiciousness; sat-transcendental; dundubheḥ-the drums announcing; dānam-the toll; kañja-of the lotus; maranda-than the honey; sundarataram-sweeter; gaṇam-singing; tava-Your; ananda-de-O delightful girl.

My dear delightful girl, Your singing drowns all the universes, even up to Vaikuṇṭhaloka, with unparalleled bliss. Your singing makes the hearts of Your rivals tremble with despair. Your singing is glorified and worshiped with great love by Lakṣmī and the other goddesses. Your singing is like a great drum heralding the appearance of supreme auspiciousness. Your singing is sweeter than the honey of the lotus

flower. You must allow Me to hear this singing. That is the toll-payment for Your sweet voice.

Text 79

nāma svāsty-ayanaṁ yad atra vilasat-pīyūṣato 'pi priyaṁ
rādheti prathitam- samasta-jagatī-romañca-sañcārakam
tasyāmūlyatarasya dānam aparaṁ yogyam kvacit kiṁ bhavet
tasmād ujjvala-keli-ratnam atulam rādhe mamaḍhīyatām

nama-Your name; svasti-ayanam-auspicious; yat-which; atra-here; vilasat-glittering; piyusataḥ-than nectar; api-even; priyam-more dear; rādhā-Rādhā; iti-thus; prathitam-said; samasta-all; jagati-of the universes; romañca-sañcarakam-causing the hairs to stand up; tasya-of that; amulyatarasya-priceless; dānam-toll-payment; aparam-another; yogyam-suitable; kvacit-somewhere; kim-how; bhavet-may be?; tasmāt-for this reason; ujjvala-splendid; keli-of pastimes; ratnam-precious gem; atulam-peerless; rādhe-O Rādhā; mama-to Me; adhiyatam-should be given.

Your auspicious name, Rādhā, is sweeter than glistening nectar, and it makes the residents of all universes ecstatic, the hairs of their bodies standing up with bliss. What can be a suitable toll-payment for Your name? My dear Rādhā, You must now give Me the splendid jewel that is Your playful pastimes with Me. That is the toll-payment I demand of Your name.

Text 80

divyan-mati-prathita-kīrti-tati-pragādha-
citta-prageya-guṇa-geya-guṇotkaraṇam
san-mauktikā-pravara-hīraka-cāru-nīla-
ratnojjvalād vividha-ratna-kulāni kāmam

divyat-playing; mati-intelligence; prathita-celebrated; kirti-of glories;
tati-magnitude; pragadha-deep; citta-thoughts; prageya-glorious; guṇa-
qualities; gaya-glorified; guṇa-of qualities; utkaraṇam-of the multitudes;
sat-excellent; mauktika-pearls; pravara-excellent; hiraka-diamonds; cāru-
beautiful; nīlaratna-sapphires; ujjvalat-shining; vividha-various; ratna-of
jewels; kulani-hosts; kāmam-if You please.

The glorious demigoddesses all praise Your splendid and playful
intelligence, expanded fame, profound thoughts, and host of other
glorious and auspicious qualities. For these qualities now pay a toll of
many heaps of sparkling pearls, diamonds, and beautiful sapphires.

Text 81

mādyan-matāṅga-gati-nindi-gater anaṅga-
raṅgasya saṅga-vidhaye kila lagnikāyāḥ
tāroru-mauktika-marāla-varalīr ālī
māṇikya-pālīr atha te kara-cālanānām

madyat-maddened; mataṅga-elephant; gati-the gait; nindi-criticizing;
gateḥ-of the graceful movements; anaṅga-of cupid; raṅgasya-of the bliss;
saṅga-vidhaye-for the association; kila-indeed; lagnikayaḥ-the promise;
tara-as splendid as stars; uru-large; mauktika-pearls; marala-of swans;
vara-excellent; aliḥ-series; ali-O My friend; māṇikya-of rubies; palih'
multitude; atha-then; te-Your; kara-of the hands; calanānām-the
motions.

My friend, for Your graceful movements, which defeat the gracefulness of a maddened elephant, and which are like so many promises of future amorous bliss, You must pay a toll of many swan-shaped ornaments fashioned of large pearls glistening as many stars. For the graceful gestures of Your hands You must pay a toll of many rubies.

Text 82

āyur-yaśo-jaya-vivardhana-randhanodyad-
uddāma-sauṣṭhava-bharasya tu kalpitam me
kāyastha-vartanatayā madhumaṅgalāya
nityam suśākuli-sukuṇḍalikādi-dānam

ayuh-life; yasah-fame; jaya-social prominence; vivardhana-randhana-increasing; udyat-rising; uddama-exalted; sausthava-goodness; bharasya-of the abundance; tu-indeed; kalpitam-considered; me-by Me; kayastha-a scribe; vartanataya-by profession; madhumaṅgalaya-to Madhumaṅgala; nityam-regularly; su-beautiful; saskuli-for Your ears; su-kuṇḍalika-nice earrings; ādi-beginning with; dānam-toll-payment.

For Your beautiful ears You must now pay a toll of earrings and other ornaments. I think that by paying this toll You will earn great piety, a long life, fame, and glory.

Text 83

saundarya-hrī-vinaya-paṇḍitatā-sugāna-
vaidagdhyā-sad-guṇa-tater bhavad-āli-vargaḥ

duḥsādhamāna-vikṛter lalitā tvad-ālī
tvat-prīti-narma-śubha-karma-tater viśākhā

saundarya-beauty; hri-shyness; vinaya-humbleness; panditata-erudition; su-gana-melodious singing; vaidagdhyā-expertize; sat-transcendental; guṇa-of qualities; tateḥ-of the multitude; bhavat-Your; ali-vargaḥ-friends; dusadhamana-difficult to attain; vikṛteḥ-of ecstatī love; lalitā-Lalitā; tvat-Your; ali-friend; tvat-Your; priti-of love; narma-joking; śubha-auspicious; karma-of actions; tateḥ-of the multitude; visakha-Visakha.

For Your beauty, shyness, humbleness, scholarship, melodious singing, and host of other transcendental virtues, You must give to Me all Your friends as toll-payment. For Your difficult-to-attain ecstatī love for Me You must give Me Your friend Lalitā as toll-payment. For Your affectionate auspicious joking pastimes with Me You must give Viśākhā as toll-payment.

Text 84

kāntyāti-nindita-ramā-śata-lakṣa-kāntes
tvad-vigrahasya bhavatī sudatiṣṭ amūlyā
lakṣmī-sahasra-satato 'py ati-ramya-goṣṭha-
rāmā-śiro-vara-manes tava vigraho 'sau

kantya-with beauty; ati-greatly; nindita-chastised; rama-of goddess of fortune; sata-lakṣa-ten million; kanteḥ-whose beauty; tvat-Your; vigrahasya-of the form; bhavati-You; sudatisu-among the gopīs whose teeth are very beautiful; amulya-priceless; lakṣmi-of goddesses of fortune; sahasra-satataḥ' than one hundred thousand; api-even; ramya-beautiful; goṣṭha-of Vraja; rama-of the beautiful girls; siraḥ-on the head; vara-excellent; maneh-of the jewel; tava-of You; vigrahaḥ-the form; asau-this.

Your priceless loveliness rebukes the beauty of ten million goddesses of fortune. You are the crest jewel among the Vraja-gopīs, each of whom is more enchanting than one hundred thousand Lakṣmīs. For Your exquisite beauty You must give to Me Your body as toll-payment.

Text 85

tad vākyam ittham adhikam madhuram niśamya
rādhā tiraskṛta-sudhātula-sindhu-garvam
utphulla-kopa-lalita-smita-narma-ramyam
bhaṅgyā lalāpa kuṭilam kuṭilam nirīkṣya

tat-this; vakyam-speech; ittham-in this way; adhikam-greatly; madhuram-sweet; niśamya-after hearing; rādhā-Śrīmatī Rādhārāṇī; tiraskṛta-eclipsed; sudha-of nectar; atula-incomparable; sindhu-of the ocean; garvam-the pride; utphulla-blossomed; kopa-anger; lalitā-playful; smita-smile; narma-joking; ramyam-charming; bhaṅgya-with crookedness; lalapa-spoke; kuṭilam-crookedly; kuṭilam-the crooked person; nirīkṣya-seeing.

After hearing these sweet words, which eclipsed the pride of the nectar-ocean, beautiful Rādhā' crookedly glanced at crooked Kṛṣṇa. She smiled with playful anger and spoke the following words:

Text 86

yāsyāmy aham ni hi pathā rata-hindukena

sandūṣitena nitarāṁ sakhi tena tena
ittham-mad-uktam api naiva niśamya garvād
ānīya mām iha dadau lalitā kare 'sya

yasyami-shall go; aham-I; na-not; hi-indeed; patha-by this path; rata-hindukena-by this seducer of young girls; sandusitena-polluted; nitaram-greatly; sakhi-O My friend; tena tena-by Him; ittham-in this way; mat-My; uktam-statement; api-even; nisamya-having heard; garvat-out of pride; aniya-bringing; mām-Me; iha-here; dadau-placed; lalitā-Lalitā; kare-into the hand; asya-of Him.

My dear gopī-friend, I will not travel on this path, which has become polluted by this seducer of young girls. Aha! Not hearing My words, Lalitā now proudly places Me in this rascal's hand.

Text 87

evam nigadya sahasā saha sā sakhibhir
vamyena kāmyam api tat-kṛta-narma-śarma
sannindya vandya-vadanā vidhunā vrajantī
ruddhā balena vidhunā vidhunā vrajasya

evam-in this way; nigadya-speaking; sahasa-at once; saha-with; sa-she; sakhibhiḥ-Her friends; vamyena-with crookedness; kamyam-desired; api-although; tat-by Him; kṛta-spoken; narma-of joking words; sarma-the happiness and auspiciousness; sannindya-criticizing; vandya-worshippable; vadana-whose face; vidhuna-by the moon; vrajanti-proceeding; ruddha-checked; balena-by force; vidhuna-by Kṛṣṇa; vidhuna-the moon; vrajasya-of Vraja.

Although She yearned to hear such playful joking words from Kṛṣṇa,

Rādhā' crookedly rebuked Him with these angry words. When Rādhā, whose beautiful face is worshiped by the moon itself, began to walk away with Her friends, She was forcibly stopped by Kṛṣṇa, the moon of Vraja.

Text 88

śrūtvā mukunda-madhura-smita-sikta-narma
marma-prabandham atulam kim api smitākṣī
antaḥ-sphurat-sukha-bharam pracuram ruṣeva
samrudhya hr̥dyam adhikam lalitā lalāpa

śrūtvā-having heard; mukunda-of Lord Mukunda; madhura-sweet; smita-with smiling; sikta-sprinkled; narma-joking words; marma-hidden meaning; prabandham-endowed; atulam-incomparable; kim api-someone; smita-smiling; akṣi-with eyes; antaḥ-within; sphurat-manifesting; sukha-of happiness; bharam-an abundance; pracuram-great; ruṣa-angry; iva-as if; samrudhya-checking; hr̥dyam-in the heart; adhikam-great; lalitā-Lalitā.

As she heard Mukunda's joking words, which were sprinkled with sweet smiles and filled with hidden double meanings, Lalitā's eyes smiled with happiness. Artificially checking the great happiness in her heart, she spoke the following words as if filled with anger.

Text 89

kasyāpi goṣṭha-nagare dadhi-dugdha-dāna-
vārtāpi na śruta-carī kim u diṣṭa-pūrvā
cillābha-varga-patinā yad anena sṛṣṭam

etat tu ballava-vadhū-kula-luṇṭhanāya

kasya api-of someone; goṣṭha-of Vraja; nagare-in the town; dadhi-of yogurt; dugdha-and milk; dāna-toll; varta-account; api-even; na-not; śruta-cari-heard; kim u-indeed; dṛṣṭa-seen; pūrva-previous; cillabha-of highwaymen; varga-of the community; patina-by the leader; yat-which; anena-by Him; sṛṣṭam-invented; etat-this; tu-indeed; ballava-vadhu-of gopīs; kula-of the community; lunthanaya-for cheating.

We have never seen or heard of any toll on milk-products in town of Vraja. This so-called toll is simply an invention of the king of bandits to cheat the gopīs.

Text 90

etasya kṛṣṇa-bhujagasya kaṭhora-bhogāt
sakhyo yadi svam avitum param icchathaitat
gatvā vrajendra-gṛhiṇī-purato yaśo 'sya
saṅgīyatāṁ tyajati vāḥ sukhito yathaiṣāḥ

etasya-of this; kṛṣṇa-black; bhujagasya-snake; kathora-hard; bhogat-from the coils; sakhyāḥ-O friends; yadi-if; svam-yourselves; avitum-to protect; param-greatly; icchatha-you desire; etat-this; gatvā-having gone; vraja-of Vraja; indra-of the king; gṛhīṇī-the wife; purataḥ-before; yaśaḥ-glory; asya-of Him; saṅgīyatam-should be sung; tyajati-will abandon; vāḥ-us; sukhitaḥ-happy; yathā-just as; eṣaḥ-He.

My dear friends, if you wish to rescue yourselves from the hard coils of this black snake Kṛṣṇa, then just go before the queen of Vraja and narrate all these happenings. Do this and this black snake will be very happy to leave us in peace.

Text 91

rādhā-hṛd-ākutam agāḍham iṣad-
vyāṅgena vijñāya mukunda ārāt
pratyekam alpa-smitam atra kṛtvā
jagāda bhaṅgyā lalitādikāś tāḥ

rādhā-of Śrīmatī Rādhārāṇī; hṛt-of the heart; akutam-the hidden intention; agadham-profound; isat-slight; vyangena-with crookedness; vijñāya-understanding; mukundah-Mukunda; arat-from a little distance; pratyekam-to each; alpa-a gentle; smitam-smile; atra-here; kṛtvā-manifesting; jagāda-spoke; bhaṅgya-with crookedness; lalitā-ādikah-beginning with Lalitā; tāḥ-to them.

Lord Mukunda could easily understand the actual desire hidden deep within Rādhā's heart. He gently smiled and spoke the following crooked words to Lalitā and the other gopīs.

Text 92

vidyā-cayasya tava sundari tuṅgavidye
pratyekam eva kila lakṣa-suvarṇa-dakṣam
yat tena tena bhavatī vraja-yauvatāṁ taj
jītvā sphuraty anudinam mada-darpa-dr̥ptā

vidya-of knowledge; cayasya-of the abundance; tava-Your; sundari-beautiful; tuṅgavidye-O Tuṅgavidya; pratyekam-to each one; eva-certainly; lakṣa-thousands; suvarṇa-gold; dakṣam-expert; yat-from which;

tena tena-by that; bhavati-you; vraja-yauvatam-the young girls of Vraja; tat-them; jitvā-after defeating; sphurati-are manifested; anudinam-every day; mada-darpa-drpta-filled with pride.

My dear beautiful Tuṅgavidyā, each day you grow increasing proud of being more learned than the other young girls of Vraja. I think you should give a vast quantity of gold as the toll-payment for your learning.

Text 93

citre sucitra-mṛdu-manda-vacah-prabandho
hṛdyo na kasya tava sundari bhū-tale 'smin
no cet katham tam avagamya budhah sudhāyāḥ
mādhuryam apy anudinam hi tiraskaroti

citre-O Citra; sucitra-wonderful; mṛdu-sweet; manda-gentle; vacah-prabandhaḥ-words; hṛdyah-delightful; na-not; kasya-of whom?; tava-Your; sundari-beautiful; bhu-tale-on the earth; asmin-this; na-not; u-indeed; cet-if; katham-how is it?; tam-them; avagamya-having understood; budhah Learned; sudhayaḥ-of nectar; madhuryam-sweetness; api-even; anudinam-every day; hi-certainly; tiraskaroti-eclipses.

My dear beautiful Citrā, who in this world is not delighted by Your wonderfully charming gentle words? If this were not so then why do the learned doctors of rhetorī daily proclaim that your words are sweeter than nectar?

Text 94

asmād amuṣya madhurasya na ko 'pi dāna-
yogyaḥ padārtha iha bhāvini dṛṣyate yat
tasmād idam mṛḍula-mañjula-miṣṭa-divya-
bimbādharāmṛtam idam smita-candra-gandhī

asmāt-therefore; amusya-of this; madhurasya-sweet; na-not; kah api-
anything; dāna-as toll-payment; yogyaḥ-suitable; pada-of the words;
arthah-
the meaning; iha-here; bhavini-My dear beautiful girl; dṛṣyate-
may be seen; yat-which; tasmāt-therefore; idam-this; mṛḍula-charming;
mañjula-beautiful; miṣṭa-sweet; divya-glistening; bimba-bimba fruits;
adhara-of your lips; amṛtam-the nectar; idam-this; smita-of the smile;
candra-with the camphor; gandhi-made aromatic.

My dear beautiful girl, I cannot see anything that can be a suitable toll-payment for your sweet words. For this reason I think You should take the nectar of the soft, beautiful, sweet, glistening bimba fruits of Your lips, miṣṭa it with the fragrant camphor of your smile, and offer that nectar as the only possible toll-payment for your sweet words.

Text 95

prāṇāli campakalate tava vahni-tapta-
jambūnada-sphurita-campaka-kampi-kānteh
śyāmam mad-aṅgam ucitam muditā tayaiva
san-mālāyā madhurayā kila maṇḍayeti

prāṇa-ali-O My dear friend; campakalate-Campakalata; tava-your;
vahni-by fire; tapta-heated; jambunada-of gold; sphurita-manifested;
sampaka-of a campaka flower; kampi-trembling; kanteh-of the beauty;
syamam-dark; mat-My; aṅgam-body; ucitam-proper; mudita-jubilant;
taya-with that; eva-certainly; san-malaya-with the excellent garland;

madhuraya-charming; kila-indeed; mandaya-just decorate; iti-thus.

My dear friend Campakalatā, your beauty is like a tremblinhg campaka flower made of molten gold. As toll-payment you must decorate My dark limbs with the charming garland of these campaka flowers of your beauty.

Text 96

yat te mukhasya madhu tan madhurāṅgi narma-
karpūra-vāsitataram rasa-digdha-mugdham
tasyaiva durlabhatarasya param viśākhe
dānam tvam eva niyatām na param tri-lokyām

yat-which; te-your; mukhasya-of the mouth; madhu-the honey; tat-that; madhura-charming; aṅgi-whose limbs; narma-of joking words; karpura-with the camphor; vasitaram-made fragant; rasa-with nectar; digdha-anointed; mugdham-charming; tasya-of that; eva-certainly; durlabhatarasya-very rare; param-supreme; visakhe-O Visakha; dānam-toll-payment; tvam-you; eva-certainly; niyatam-given; na-not; param-another; tri-lokyam-in the three worlds.

My dear sweet-limbed Viśākhā, the words from your mouth are like honey mixed with the nectar of transcedental mellows and perfumed by the camphor of many pleasant jokes. In all the three worlds I do not think there is any suitable toll-payment for your words.

Text 97

vaidagdhy-a-narma-rasa-lasya-vilāsa-hāsa-
saundarya-sad-guṇa-tater lalite param te
mānoru-śikṣaṇa-vicakṣaṇatādi-kūṭa-
kāṭhiṇya-kauśala-parityajanaṁ hi dānam

vaidagdhy-a-expertize; narma-joking; rasa-mellows; lasya-dancing;
vilasa-pastimes; hasa-smiling and laughing; saundarya-beauty; sat-
transcendental; guṇa-of qualities; tateḥ-of the multitude; lalite-O Lalitā;
param-supreme; te-of you; mana-of pride; uru-great; siksana-at teaching;
vicakṣaṇata-expertize; ādi-beginning with; kuta-false; kathinya-
harshness; kausala-expertize; parityajanam-renunciation; hi-indeed;
dānam-toll-payment.

My dear Lalitā, you possess great learning, wit, graceful dancing,
charming smiles and laughter, consummate beauty, and a host of other
transcendental virtues. For all these virtues you must pay a toll of
surrendering to Me your expert instructions to the gopīs in the matter of
pride and jealous anger, as well as your expert pretended hard-
heartedness.

Text 98

sudhā-nidhi-sudhā-bharaiḥ kṛta-vicitra-sat-kuṇḍika-
sprhā-śata-visarjaka-sphurita-mādhurī-bindukam
taylor vraja-vilāsinor madhura-keli-vārtā-sudhāṁ
dhayanty api sahasraśaḥ sumukhi naiva ṭṛptim labhe

sudha-of nectar; nidhi-from the ocean; sudha-of nectar; bharaiḥ-by
the abundance; kṛta-filled; vicitra-wonderful; sat-transcendental;
kundika-cup; sprha-desires; sata-a hundred; visarjaka-abandoning;
sphurita-manifested; madhuri-of sweetness; bindukam-a drop; tayoḥ-of

the Divine Couple; vraja-in Vraja; vilasinoḥ-who perform pastimes; madhura-sweet; keli-of pastimes; varta-of the account; sudham-the nectar; dhayanti-drinking; api-although; sahasrasaḥ-thousand of times; sumukhi-O Sumukhi; na-not; eva-certainly; trptim-satiation; labhe-you attain.

At this point Kundalatā said: My dear Sumukhī, these narrations of the charming pastimes of the divine couple, who play in Vrajabhūmi, are like nectar. A single drop of this sweet nectar enables the drinker to immediately reject hundred of inferior material desires. Although for thousands of times I repeatedly drink this ocean of nectar in the astonished cup of my ear, I remain always unsatiated and simply desire to continue drinking without interruption.

Text 99

tasmāt punaḥ punar imam kathayaiva vārtām
ity adya kundalatayā pratibhāṣyamāne
santoṣa-sāgara-nimajjana-phulla-romā
premārdra-vāg vidhu-mukhī sumukhī babbhāṣe

tasmāt-therefore; punaḥ punaḥ-again and again; imam-these; kathaya-please narrate; eva-certainly; vartam-topics; iti-thus; adya-now; kundalataya-by Kundalatā; pratibhāṣyamāne-being replied; santoṣa-of satisfaction; sagara-in the ocean; nimajjana-drowning; phulla-blossomed; romā-whose bodily hairs; prema-with love; ardra-moistened; vak-whose voice; vidhu-like the moon; mukhi-whose face; sumukhi-Sumukhi; babbhāṣe-said.

Kundalatā said: Please narrate these topics again and again. Hearing these words, Sumukhī became drowned in an ocean of satisfaction and

the hairs of her body stood up in ecstasy. With a voice full of love, moon-faced Sumukhī spoke the following words.

Text 100

tadā tad-uktākhila-dāna-vastu-
jātam niśamyāli-kuleṣu teṣu
hasatsu sarveṣu ca tuṅga-narma
smitvā sphuṭam vācam uvāca goṣṭhyām

tadā-then; tat-by Him; ukta-spoken; akhila-all; dāna-of toll-payments; vastu-the substances; jatam-manifested; nisamya-hearing; ali-kulesu-among the gopīs; tesu-among them; hasatsu-smiling and laughing; sarvesu-all; ca-also; tuṅga-narma-the witty, playful Tuṅgavidya; smitvā-smiling; sphuṭam-clearly; vācam-words; uvāca-spoke; goṣṭhyam-in the assembly.

When the gopīs heard Kṛṣṇa's toll-claims they all laughed heartily. Witty, playful Tuṅgavidyā smiled and said:

Text 101

vittāni yāni madhumaṅgala yācitāni
tāny āśu neśyathā kathām bata durbalāḥ stha
tasmatā gṛhāt chakaṭa-yūtham ihānayadhvam
sūroṣṭra-sad-vṛṣabha-loka-kharāṁś ca voḍhum

vittani-wealth; yani-which; madhumaṅgala-O Madhumaṅgala; yacitani-begged; tani-this; asu-quickly; nesyathā-you will carry; katham-

how?; bata-indeed; durbalah stha-weak; tasmāt-therefore; gṛhat-from home; chakata-of carts; yutham-a host; iha-here; anayadhvam-please bring; sura-heroic; ustra-camels; sat-strong; vrsabha-loka-bulls; kharan-mules; ca-and; vodhum-to carry.

My dear Madhumaṅgala, you and your friends are not very strong. How will you carry all these goods collected as toll-payment? I think you should bring from home many carts drawn by great camels, powerful bulls, mules, and other domestī animals, lust to carry all this.

Text 102

tat kṛṣṇa-narma-lapitam lalitam niśamya
thutkāra-kārakam apindu-sudhā-pravāhe
ānanda-samsphurita-sāttvika-bhāva-bhāram
āguṇṭhya vamya-madhurā madhurāyatākṣī

tat-this; kṛṣṇa-by Kṛṣṇa; narma-joking words; lapitam-spoken; lalitam-playful; niśamya-having heard; thutkara-karakam-reviling; api-even; indu-of the moon; sudha-of nectar; pravahe-in the inundation; ananda-bliss; samsphurita-manifested; sattvika-bhava-ecstasy; bhāram-abundance; agunthya-concealing; vamya-devious; madhura-charming; madhura-sweet; ayata-wide open; aksi-with eyes.

Lord Kṛṣṇa's playful words were so sweet they seemed to rebuke the flood of nectar streaming down from the moon planet. When Rādhā' heard these words her enchanting eyes opened wide with ecstatī bliss, although with charming deceptiveness She carefully concealed the happiness she felt.

Text 103

śrīmad-goṣṭha-vaneśvarī rasa-kalā-lilojjvalan-nāgarī
bhrājad-goṣṭha-mahendra-nandana-mano-māṇikya-pātāccarī¹
prodyat-puṣpadhanuḥ-prabandha-vividha-vyākāra-vāgīśvarī
gāndharvā giridhariṇā vivadate vāṇ-nṛtya-vidyādhari

śrīmat-goṣṭha-of Vraja; vana-of the forest; īśvari-the queen; rasa-of nectarean transcendental mellites; kala-of the art; lila-pastimes; ujjvalat-glistering; nagari-heroine; bhrājat-shining; goṣṭha-of Vraja; mahā-indra-of the great king; nandana-of the son; manah-of the mind; māṇikya-of the ruby; patacchari-stealing; prodyat-manifesting; puṣpadhanuḥ-of cupid; prabandha-statements; vividha-various; vyakara-in explanations; vak-īśvari-the goddess of eloquence; gandharva-Śrīmatī Rādhārāṇī; giridharina-with Lord Giridhari; vivadate-quarrels; vak-of words; nṛtya-at dancing; vidya-dhari-expert.

Śrī Rādhā' is the supreme heroine, expert at enjoying splendid transcendental pastimes. She is the thief that steals the great ruby that is the prince of Vraja's thoughts. She is the great goddess of eloquence expert at speaking charming amorous words. Śrī Rādhā, who is expert at making words dance, proceeded to quarrel with Lord Giridhārī. She said:

Text 104

svāmin nu dāsa-vanitā na vayam bhavāmas
candrāvalir na ca vayam na ca padmikā te
yad gūḍha-ghora-gahane miśataḥ karasya
samluṇṭhanāya bhavatā bata rakṣitāḥ sma

svamin-My lord; nu-indeed; dasa-vanitah-maidservants; na-not;

vayam-we; bhavamah-are; candrāvalih-Candrāvali; na-not; ca-also; vayam-we are; na-not; ca-and; padmika-Padmika; te-Your; yat-because; gudha-solitary; ghora-frightening; gahane-in the deep jungle; misatah-on the pretext; karasya-of collecting a toll; samlunthanaya-for plundering; bhavata-by You; bata-indeed; rakṣitah sma-arrested.

My Lord, You do not understand our position. We are not Your maidservants or slaves. Neither are we Your submissive *Candrāvalī* or Your *Padmikā*. You have arrested us in this solitary place deep in the frightening jungle, and on the pretext of collecting a toll You are plundering all our wealth just as a highwayman.

Text 105

rādhe mudhā na kuru vāda-vivāda-vṛddhim
jñātvā hitam mad-uditam mama dehi dānam
no cen mahā-madana eṣa niśamya roṣat
samśasti vo yadi tadā mama neha doṣah

rādhe-O Rādhā; mudha-uselessly; na-do not; kuru-do; vada-vivada-of this quarreling; vrddhim-the increase; jñātvā-understanding; hitam-for your welfare; mat-by Me; uditam-spoken; mama-to Me; dehi-just give; dānam-the toll-payment; na-not; u-indeed; cet-if; mahā-the great; madanah-cupid; eṣah-he; niśamya-having heard; roṣat-out of anger; samśasti-will punish; vah-you; yadi-if; tadā-then; mama-My; na-not; iha-in this matter; doṣah-fault.

Kṛṣṇa then said: My dear Rādhā, please do not uselessly quarrel in this way. Please understand how I am instructing You for Your own benefit, and dutifully pay the toll. If the great king Kāmadeva hears that You refused to pay the toll he will become angry and punish You

severely. At that time I will not be responsible for Your sufferings.

Text 106

mithyaivāyam srjati na hi ced dānam etat tato 'sau
preyaś candrāvali-vara-sīrah-śāpam aṅgī-karotu
smitvā govardhana-giri-darī-gehinī-raṅginīttham
vācam lasyam sakhi vidadhatī hāsayām āsa goṣṭhim

mithya-falsely; eva-certainly; ayam-He; srjati-invents; na-not; hi-certainly; cet-if; dānam-toll; etat-this; tataḥ' then; asau-He; preyah-dear; candrāvali-of Candrāvali; vara-excellent; sīrah-on the head; śāpam-the curse; aṅgī-karotu-may accept; smitvā-smiling; govardhana-giri-of Govardhana Hill; dari-the cave; gehini-the housewife; raṅgini-the actress; ittham-in this way; vācam-words; lasyam-dancing; sakhi-O friend; vidadhati-causing; hasayam asa-caused to laugh; goṣṭhim-the assembly.

Rādhā' then said: If Kṛṣṇa has deceptively invented a toll that does not actually exist, I hereby declare that He will bear the curse of His beloved Candrāvalī on His head.

Sumukhī then said: O My friend, Kundalatā, in this way the smiling actress Rādhā, who stays in the caves of Govardhana Hill, made the entire assembly burst into laughter with Her dancing words.

Text 107

śuddhā vibhāti ca dhiyā śubhayā viśākhā

vaidagdhya-narma-nipuṇā bhavad-antaraṅgā
tasmāt tayā saha vicarya vicārya-kāryam
kuryah̄ pramatta-lalitā-matim āśu muñca

śuddha-pure; vibhati-splendidly manifest; ca-also; dhiya-with intelligence; śubhaya-clear and auspicious; visakha-Visakha; vaidagdhya-with expertize; narma-at joking pastimes; nipuna-expert; bhavat-Your; antaraṅga-intimate friend; tasmāt-therefore; taya-her; saha-with; vicarya-consider; vicarya-karyam-what is to be done; kuryah̄-act; pramatta:intoxicated; lalitā-of Lalitā; matim-the opinion; asu-immediately; muñca-reject.

Kṛṣṇa then said: Your intimate friend Viśākha' is both intelligent and clear-thinking. Please confer with her and decide what is to be done. Do not follow the advice of wild, intoxicated Lalitā.

Text 108

dānīndra-candra bhavataḥ stavato yato 'ham
prāptā sukham tad iha te 'pi sukhāni dātrī¹
draṣṭum bhavan-madhura-dharṣṭya-bhujāṅga-nṛtyam
utkābhīmanyu-garuḍam tarasānayāmi

dani-of toll-collectors; indra-of the kings; candra-O moon; bhavataḥ-from You; stavataḥ-from these words; yataḥ-because; aham-I; prāpta-have attained; sukham-happiness; tad-therefore; iha-here; te-to You; api-also; sukhāni-happiness; dātrī-I shall become the giver; draṣṭum-to see; bhavat-Your; madhura-charming; dharṣṭya-of boldness; bhujāṅga-of the snake; nṛtyam-the dancing; utkā-eager; abhīmanyu-named Abhīmanyu; garuḍam-the garuda bird; tarasa-at once; anayāmi-I shall bring.

Rādhā' replied: O moon among the monarchs of toll-collecting, I am delighted by Your wonderful words. I feel grateful to You and I wish to please You also in reciprocation. I will now please You by immediately bringing to this place the garuḍa bird named Abhimanyu, who is very eager to personally see the dancing of the snake of Your charming boldness.

Note: Abhimanyu is the name of Śrīmatī Rādhārāṇī's so-called husband. Garuḍa birds prey on snakes.

Text 109

evam nigadya rabhasān mahasāti-hṛdyā
ramyā mahiṣṭha-guṇa-narmabhir adya sadyaḥ
sadmāni padma-vadanā calitum samutkā
ruddhā hathena hathinā harinā viśākhā

evam-in this way; nigadya-speaking; rabhasat-at once; mahasa-strongly; ati-hṛdyā-delightful; ramya-beautiful; mahiṣṭha-exalted; guṇa-with qualities; narmabhiḥ-with playful joking words; adya-at that time; sadyaḥ-immediately; sadmani-to the village of Vraja; padma-like a lotus flower; vadana-whose face; calitum-to go; samutkā-eager; ruddha-checked; hathena-violently; hathina-by the villain; harina-Lord Hari; visakha-Visakha.

As soon as these words were spoken, beautiful Viśākhā, expert at joking and filled with all auspicious virtues, eagerly began to lead Rādhā' to the village of Vraja, until she was violently checked by the villain Hari.

Text 110

samrakṣya dharmam abalāḥ sabalād amuṣmāt
kāmād vimukta-kula-karma-samasta-dharmāt
vyāghutya yāta gṛham eva satītvavatyaḥ
kim va ghaṭīr iha samarpya suyāga-śālam

samrakṣya-having protected; dharmam-religiosity; abalāḥ-My dear ladies; sabalat-violently; amuṣmat-from Him; kāmat-out of desire;p vimukta-abandoned; kula-family; karma-duties; samasta-all; dharmat-from religiosity; vyāghutya-turning; yata-you may go; gṛham-home; eva-certainly; satītvavatyaḥ' pious girls; kim- va-is it?; ghaṭīḥ-pots of ghee; iha-here; samarpya-presenting; suyāga-salam-at the sacrificial arena.

Citrā-gopī then said: My dear chaste friends, let us protect our religious principles from this libidinous rascal Kṛṣṇa. Let us immediately run home, or let us flee to the sacrificial arena to offer these jars of ghee.

Text 111

citroktam ittham adhigatya ruṣeva tuṅga-
vidyā jagāda kuṭila-bhruvam unnayantī
jātyāti-bhītatara-gopaka-vākyā-mātrān
mugdhe mudhaiva katham atra bibheṣi citre

citra-wonderful; uktam-statement; ittham-in this way; adhigatya-understanding; rusa-angry; iva-as if; tuṅgavidya-Tuṅgavidya; jagāda-spoke; kuṭila-curving; bhruvam-eyebrows; unnayanti-raising; jatya-by birth; ati-very; bhītatara-frightened; gopaka-of this little cowherd boy; vākyā-of the statement; mātrat-merely; mugdhe-bewildered; mudha-uselessly; eva-certainly; katham-how is it?; atra-here; bibheṣi-You are

frightened; citre-**O** Citra.

Hearing these words, Tuṅgavidyā raised her curved eyebrows and seemed to have become angry. She said: **O** foolish Citrā, who are you needlessly afraid of the words of this timid little cowherd boy?

Text 112

rādhā sadā jayati goṣṭha-vanādhināthā
tasyāḥ pracaṇḍa-sacivā lalitā ca śūrā
paśyādya tad-vana-vināśaka-go-karārthaṁ
baddhvā nayāmi madhumaṅgala-bhaṇḍa-vipram

rādhā-Śrīmatī Rādhārāṇī; sada-eternally; jayati-is victorious; goṣṭha-vana-adhinatha-the queen of Vṛndavana; pracanda-chief; saciva-minister; lalitā-Lalitā; ca-and; sura-powerful; paśya-jus see; adya-now; tat-her; vana-forest; vināśaka-destroying; go-on milk products; kara-toll; artham-for the reason; baddhva-having bound; nayāmi-I shall lead away; madhumaṅgala-this Madhumaṅgala; bhaṇḍa-clown; vipram-brahmana.

All glories to Śrī Rādhā', the eternally victorious queen of Vṛndāvana forest. All glories to Lalitā-devī, Her powerful prime minister. Just see, this brāhmaṇa clown Madhumaṅgala wished to collect a toll-payment that would ruin Her forest. I will now bind this rascal with ropes and lead him away as my captive.

Text 113

śrutyā tadīya-vacanam madhumaṅgalam tam
 bhītyā tad-ātma-savidhe subalādi-madhye
 saṅkucya tatra cakitam cakitam vasantam
 caṇḍam jagāda vihasan sakhi kṛṣṇacandraḥ

śrutvā-having heard; tadīya-her; vacanam-statement;
 madhumaṅgalam-to Madhumaṅgala; tam-him; bhītya-with fear; tat-
 atma-Kṛṣṇa; savidhe-near; subala-Subala; ādi-beginning with; madhye-in
 the midst; saṅkucya-shrinking; tatra-there; cakitam-frightened; cakitam-
 frightened; vasantam-remaining; candam-in a great heroī voice; jagāda-
 spoke; vihasan-laughing; sakhi-O friend; kṛṣṇacandraḥ-Lord
 Kṛṣṇacandra.

O friend Kundalatā, when Madhumaṅgala heard these words he
 became frightened, He, Subala, and all the cowherd boys assembled
 around Lord Kṛṣṇacandra, who laughed and spoke the following words
 in a great heroī voice:

Text 114

mā bhair mahā-kṣiti-surottama mad-vidhasya
 sāksād amuṣya narasimha-varasya dṛṣṭyā
 caṇḍī pracaṇḍa-lalitāpi ca tuṅgavidyā
 sā bhairavī drutam apaisyati vīta-vastrā

ma-do not; bhaiḥ-fear; mahā-great; kṣiti-of the earth; sura-of gods;
 uttama-O best; mat-vidhasya-like Me; sakṣat-directly; amuṣya-of this;
 narasimha-varasya-of Lord Narasimhadeva; dṛṣṭya-by the appearance;
 candi-violent; pracanda-powerful; lalitā-Lalitā; api-even; ca-and;
 tuṅgavidya-Tuṅgavidya; sa-she; bhairavi-fearsome; drutam-quickly;
 apaisyati-will flee; vīta-vastra-leaving their garments behind in fear.

O best of brāhmaṇas, do not fear. I am powerful as Lord Nṛsimhadeva. Simply by seeing Me strong and violent Lalitā and fearsome Tuṅgavidyā will quickly flee, leaving even their garments and ornaments behind.

Text 115

tūrṇam hiraṇyakaśipum bhagavān nṛsimha
candrāvalī-kaṭu-kucam nakharair vidarya
prahlādam ullaśitam āśu kuru tvam ity ā-
karṇyaiṣa valgu lalitā-lapitam jahāsa

turnam-quickly; hiranyakasipum-Hiranyakasipu; bhagavan-O Lord; nrsimha-Nrsimha; candrāvali-of Candrāvali; katu-harsh; kucam-breasts; nakharaiḥ-with claws; vidarya-scratching; prahladam-Prahla; ullaśitam-jubilant; asu-at once; kuru-please do; tvam-You; iti-thus; akarṇya-having heard; eṣaḥ-He; valgu-charming; lalitā-of Lalitā; lapitam-words; jahasa-laughed.

Hearing this heroī statement, Lalitā addresed Nṛsimha-Kṛṣṇa in the following words: My dear Lord Nṛsimha, the demon Hiraṇyakaśipu has incarnated as the breasts of Candrāvalī. Please scratch these terrible breasts with Your claws, and thus delight Your devotee Prahlāda. When Lord Kṛṣṇa heard these playful words He could not help but laugh out loud.

Text 116

ced gantum icchasi sakhi-nikareṇa sārdham
rādhe samṛddha-dhana-bhūṣaṇa-lobhataḥ tvam
tad gaccha kintu laliteha mamaccha kacche
samrakṣyatāṁ pratinidhiḥ punar eyi yāvat

cet-if; gantum-to go; icchasi-You wish; sakhi-of friends; nikarena-the multitude; sārdham-with; rādhe-O Rādhā; samṛddha-expanded; adhana-wealth; bhūṣaṇa-and ornaments; lobhataḥ-out of greed; tvam-You; tat-then; gaccha-go; kintu-however; lalitā-Lalitā; iha- ; mama-My; accha kacche-in the presence; samrakṣyatam-should be protected; pratinidhiḥ-as a hostage; punah-again; eyi-You will come; yavat-as much as.

Kṛṣṇa said: My dear Rādhā, if You wish to gain great wealth and many new ornaments at this sacrifice, then You and Your friends should go there immediately, and pay the this toll at some other time. However, You must leave Lalitā here as collateral to ensure that You return here to pay Your debt.

Text 117

pāpena kena mahatā rata-hindukeha
haste tavaiva vidhinā bata pātitah smaḥ
kintu adya paśya tarasā vacasāṁ tavaiṣāṁ
śastim prasiddha-lalitā dadatī kilāsmi

papena-sin; kena-by what?; mahata-great; rata-hinduka-O seducer of young girls; iha-here; haste-in the hand; tava-of You; eva-certainly; vidhina-by destiny; bata-indeed; patitah-fallen; smaḥ-we are; kintu-however; adya-now; paśya-just see; tarasa-quickly; vacasam-of the words; tava-of You; eşam-of them; sastim-order; prasiddha-famous; lalitā-Lalitā; dadati-giving; kila-indeed; asmi-I am.

Rādhā' said: O seducer of young girls, because of what terrible past sin has destiny placed us in Your hands? Just see My fate! You are now forcing Me to place famous Lalita' in Your hands.

Text 118

iti tam pratibhāṣya karkaśāṁ
lalitā roṣa-kaṣāya-ruṣitā
nikaṭe kapaṭaiḥ sakhi-gaṇān
avadat sundari sā rasonmadā

iti-thus; tam-this; pratibhāṣya-replying; karkaśāṁ-harsh words; lalitā-Lalitā; roṣa-with anger; kaṣāya-ruṣitā-reddened; nikate-in the presence; kapaṭaiḥ-with deceptive words; sakhi-gaṇān-to her friends; avadat-spoke; sundari-O beautiful friend; sā-she; rasonmadā-with the nectar of transcendental mellites; unmada-intoxicated.

My dear beautiful friend, when Lalitā heard these words she became red with anger. Intoxicated by the nectar of transcendental mellites, she spoke the following crooked words to her gopī-friends:

Text 119

āryāṁ ihānayatu tūrṇam itā sudevī
citrācireṇa kuṭīlāṁ jatīlāṁ sa-putrāṁ
vṛṇdottamāṁ sapadi yajñikāṁ vipram ekam
ālokitum naṭanām asya naṭendra-bhartuḥ

aryam-the saintly Queen Yasoda; iha-here; anayatu-should bring; turnam-quickly; ita-gone; sudevi-Sudevi; citra-Citra; acirena-without delay; kuṭilam-the crooked; jatilam-Jatila; sa-along with; putram-her son Abhimanyu; vṛṇdā-Vrndā; uttamam-exalted; sapadi-immediately; yajñikam-expert at performing sacrifices; vipram-brahmana; ekam-one; ālokitum-to see; naṭanam-the dancing; asya-of Him; nata-of dancing; indra-of the kings; bhartuḥ-the king.

Sudevī should quickly go and bring the saintly Queen Yaśodā!
Without delay Citrā should bring the crooked Jaṭilā and her son
Abhimanyu! Vṛṇdā shoult at once bring a learned brāhmaṇa from the
sacrifice! Bring all of them to see the dancing of this great king of
dancers!

Text 120

ittham tayā lalitayā lapitam sa-roṣam
ākarnya goṣṭha-ramaṇī-dhṛta-citta-vṛttih
īṣad vihasya dara-vīkṣyā ca rādhikām tām
samvyājahāra ruciram sakhi goṣṭha-candraḥ

ittham-in this way; taya-by her; lalitāya-Lalitā; lapitam-spoken; sa-with; roṣam-anger; akarnya-hearing; goṣṭha-of Vraja; ramaṇī-on the beautiful girls; dhṛta-held; citta-of the mind; vṛttih-the activities; īṣad-slightly; vihasya-smiling; dara-vīkṣya-furtively glancing; ca-also; rādhikām-at Śrīmatī Rādhārāṇī; tam-at Her; samvyajahara-spoke; ruciram-charming words; sakhi-O friend; goṣṭha-of Vraja; candraḥ-the moon.

My dear friend Kundalatā, as Lord Kṛṣṇa, the moon of Vraja, heard Lalitā's angry words, He fixed His thoughts on the beautiful gopī Rādhā.

He gently smiled and, glancing for a moment at Rādhā, spoke the following words:

Text 121

garvād yasya madīya-dānam anisam yuṣmābhir ullaṅghyate
manye 'ham ca trṇāya naiva kuṭile dānair alam tasya vah
paśyādyāiva tad eva navya-vikasat-tāruṇya-ratnam mayā
vakṣoje paribhūya śūra-lalitām rādhe 'dhunā luṇṭhyate

garvat-because of pride; yasya-of which; madīya-My; dānam-toll; anisam-day and night; yuṣmābhiḥ-by you; ullaṅghyate-is jumped over; manye-consider; aham-I; ca-and; trṇāya-as a blade of grass; na-not; eva-certainly; kuṭile-O crooked Rādhā; dānaiḥ-with tolls; alam-what is the use?; tasya-of that; vah-for you; paśya-just see; adya-nown; eva-certainly; tat-this; eva-certainly; navya-new; vikasat-blossoming; tāruṇya-of youthfulness; ratnam-jewel; mayā-by Me; vakṣoje-on the breasts; paribhūya-having defeated; śūra-the heroic; lalitām-Lalitā; rādhe-O Rādhā; adhuna-now; luṇṭhyate-is plundered.

O crooked Rādhā, You continually ignore My toll. I do not think I am an insignificant blade of grass to be rudely trampled by You. What is the use of trying to collect the toll from You in a polite and civilized way? Just see, I will now defeat the heroī Lalitā and by force I will plunder the jewel of newly blossoming youthfulness decorating Your breasts.

Text 122

ity ālapya smara-vilasitaiḥ spraṣṭum utke mukunde

bhītyevitas tata ita uta smera-vaktrāravindah
 krūram tiryān-nayana-naṭanaiḥ śaśvad ālokyantyah
 premāndhas tam priya-sakhi rasenāpasasruḥ samastāt

iti-thus; alapya-speaking; smara-amorous; vilasitaiḥ-with playfulness;
 sprastum-to touch; utke-was yearning; mukunde-as Lord Mukunda;
 bhitya-with fear; iva-as if; etah' they; tataḥ-then; itah'-therefore; uta-
 indeed; smera-smiling; vaktra-faces; aravindah-lotus flowers; kruram-
 cruel; tiryak-tilted; nayana-of eyes; naṭanaiḥ-with dancing; śaśvat-
 repeatedly; ālokyantyah-gazing; prema-with love; andhah' blinded; tam-
 from Him; priya-sakhi-O dear friend; rasena-because of the mellows of
 ecstatī love; apasaśruḥ-fled; samastat-in all directions.

My dear friend Kundalatā, amorous Mukunda then tried to touch the
 gopīs. Blinded with love for Him, the gopīs stared at Him with smiling
 lotus faces and dancing eyes, and then, as if afraid of cruel Kṛṣṇa, fled in
 all directions.

Text 123

nityam rājānvati janapade divya-gavyopaharair
 yātāyātām vidadhati janā goṣṭhataḥ koṭi-saṅkhyāḥ
 naitebhyah kim spr̥hayati bhavān dānam ādātum etat
 satyam te ced vraja-giri-vane ghaṭṭa-paṭṭādhipatyam

nityam-always; rājanvati-protected by the king; janapade-in this
 country; divya-glistening; gavya-of milk-products; upaharaiḥ-with
 presentations; yata-ayataṁ vidadhati-going and coming; janah-people;
 goṣṭhataḥ-from Vraja; koti-millions; saṅkhyāḥ-in number; na-not;
 etebhyah-from them; kim-why?; spr̥hayati-desire; bhavan-You; dānam-
 toll; adatum-to collect; etat-this; satyam-in truth; te-of You; cet-if; vraja-
 of Vraja; giri-in the mountains; vane-and forests; ghatta-paṭṭa-of this

toll-station; adhipatyam-sovereignty.

Rādhā' then said: Millions of people in this kingdom pass this place carrying milk-products. Why do you bother us with this toll? If You are actually the master of the hills and forests of Vraja, why do You not collect toll from them?

Text 124

iti prakaṭa-rādhikā-vacanam ākalayya prabhur
naṭan-nayana-bhaṅgibhir nitilam iṣad uccālayan
aśeṣa-rasikāgraṇīḥ sukha-bhareṇa rājyan-manas
tathāpi bahir uddhasann iva jagāda gāndharvikām

iti-thus; prakata-manifested; rādhikā-of Śrīmatī Rādhārāṇī; vacanam-the statement; akalayya-having heard; prabhuḥ-the Lord; natat-dancing; nayana-of the eyes; bhaṅgibhiḥ-with crooked motions; nitilam-the forehead; isat-slightly; uccalayan-raising; asesa-of all; rasika-those expert at relishing transcendental mellow; agraniḥ-the leader; sukha-of transcendental bliss; bharena-with the abundance; rājyat-glittering; manah-whose mind; tathā api-nevertheless; bahiḥ' externally; uddhasan-laughing; iva-as if; jagāda-spoke; gandharvikam-to Rādhā.

When Lord Kṛṣṇa, the monarch of all who are expert at relishing transcendental mellow, heard Śrīmatī Rādhārāṇī's words, He slightly raised His eyebrows, and His eyes began to dance, and His thoughts became filled with transcendental bliss. He laughed out loud, and said to Her:

Text 125 and 126

anyebhyo 'pi pramada-madhunā matta-cittāḥ śṛṇudhvam
gr̥hṇāmy etan niravadhi mudā rāja-mārge vrajadbhyah
yūyam tyaktvā tad anudivasam gūḍham atrāvrajantīty
evam śrūtvā nija-cara-mukhān manmathaś cakravartī

mām ānīyāntikam atha ruṣā bhartsayitvā samastād
ugram datvā śapatham aham āśikṣitas tena śaśvat
tūrṇam gacchan tvam iha sa-gaṇo ghaṭṭa-vidhvamsinīs tā
baddhvā śāstīm śapasi vidadhan mat-purah prāpayeti

nayebhyah-from others; api-even; pramada-of happiness; madhuna-with the honey; matta-intoxicated; cittāḥ-whose minds; srnudhvam-please hear; gr̥hnam-I take; etat-this; niravadhi-limitless; muda-with happiness; rāja-royal; marge-on the road; vrajadbhyah-from the travellers; yuyam-you; tyaktvā' abandoning; tat-then; anu-divasam-every day; gudham-secretly; atra-here; avrajanti-come; iti-thus; evam-in this way; śrūtvā-having heard; nija-cara-of this servants; mukhat-from the mouth; manmathah-cupid; cakravarti-emperor; mām-Me; aniya-bringing; antikam-in his presence; atha-then; rusa-with anger; bhartsayitvā-chastising; samastat-completely; ugram-terrible; datvā-having given; sapatham-curse; aham-I; asikṣitah-was taught; tena-by him; śaśvat-continually; turnam-quickly; gacchan-going; tvam-You; iha-here; sa-with; gaṇah' Your associates; ghaṭṭa-the toll; vidhvamsinīh-those who ignore; tāḥ-them; baddhva-binding; sastim-punishment; sapadi-at once; vidadhan-giving; mat-purah-in my presence; prāpaya-bring; iti-thus.

My dear girls intoxicated by drinking the honey of transcendental bliss, please hear Me. With boundless happiness I collect from the other travelers on this royal road. Every day You surreptitiously travel on this road, unobserved by Me, and thus I have not been able to collect any tolls from you. When Emperor Kāmadeva heard of this from one of his servants, he called Me into his presence, and angrily rebuked Me. He

ordered Me: "Quickly go with Your companions, and arrest these girls who refuse to pay my toll. Bind them with ropes, punish them, and bring them before me at once!"

Text 127

tataḥ kumbhān samuttarya
nirvṛtā api tāḥ param
nirviṇṇā iva bhaṅgyaiva
viviśur bhūbhṛtas tale

tataḥ-then; kumbhan-their pots; samuttarya-lifting; nirvṛtaḥ-jubilant; api-although; tāḥ-they; param-greatly; nirvinnaḥ-unhappy; iva-as if; bhaṅgya-deceptively; eva-certainly; vivisuh-they entered; bhubrtah-of Govardhana Hill; tale-on the surface.

Although the gopīs felt very happy to hear Kṛṣṇa's playful words, they pretended to have become very unhappy. Carrying their pots, they fled from Kṛṣṇa, running unto the slope of Govardhana Hill.

Text 128

ity ādi tan-madhura-keli-vilāsa-vārtā-
piyūṣam ullaśita-karṇa-puṭair nipīya
ānandataḥ pulaka-gadgada-rāva-cāru
samvyājahāra mṛdu kundalatā tadānīm

iti-thus; ādi-beginning; tat-of Him; madhura-sweet; keli-vilasa-of pastimes; varta-account; piyusam-nectar; ullaśita-happy; karṇa-putaiḥ-

with ears; nipiya-drinking; anandataḥ-from bliss; pulaka-hairs standing up; gadgada-rava-voice choked; cāru-beautiful; samvyajahara-spoke; mṛdu-charming; kundalatā-Kundalatā; tadānīm-then.

With happy ears Kundalatā drank the nectar of the narration of these sweet pastimes. Her bodily hairs standing up, and her voice choked in ecstasy, she spoke the following words:

Text 129

śaśvat taylor atula-keli-kalāmṛtāni
kāmam dhayanty api manāg api naimi trptim
tasmāt punah kathaya sundari kim tato 'bhūd
etat tad uktam adhigamya jagāda sā ca

śaśvat-continually; tayoḥ-of the Divine Couple; atula-incomparable; keli-of pastimes; kala-art; amṛtāni-nectar; kāmam-to my heart's content; dhayanti-drinking; api-although; manak-slightly; api-even; na-not; emi-I attain; trptim-satisfaction; tasmāt-therefore; punah-again; kathaya-please narrate; sundari-O beautiful one; kim-what; tataḥ-then; abhūt-happened; etat-this; tat-therefore; uktam-said; adhigamya-having understood; jagāda-spoke; sa-she.

Kundalatā said: Although I continually drink the nectar of the divine couple's peerless pastimes, I never become satiated, and my appetite never becomes jaded. O beautiful friend, please continue your narration. When Sumukhī heard this, she said:

Text 130

śrūtvā taylor dayita-dāna-vihāra-vārtām
artā tad īkṣitum alakṣitam āgatotkā
nāndīmukhī nibhṛta-kuñja-ṛhe praviṣṭā
dṛṣṭvādbhutam sadasi sādbhutam ājagāma

śrūtvā-having heard; tayoḥ-of the Divine Couple; dayita-dear; dāna-toll; vihara-of the pastimes; vartam-the narration; arta-agitated; tat-them; īkṣitum-to see; alakṣitam-unobserved; agata-arrived; utka-eager; nāndīmukhī-Nāndīmukhī; nibhṛta-secret; kuñje-in the grove; ḥṛhe-in a cottage; praviṣṭā-entered; dṛṣṭvā-having seen; adbhetam-wonderful; sadasi-in the assembly; sa-she; adbhetam-wonder; ajagāma-attained.

When Nāndīmukhī heard of these toll-pastimes, which are so dear to the divine couple, she yearned to personally see them. Unobserved by anyone, she arrived at that place and entered a little cottage in the nearby secluded grove. In that grove she became filled with wonder as she saw the wonderful pastimes of Lord Kṛṣṇa and the gopīs.

Text 131

tām vīkṣya tatra sakalāḥ parirabhya kāmam
āmoditah kathitavatya itah sva-vṛttam
kr̄ṣṇo 'pi tal-labhanam āśu vihasya sāsyam
āśamśya dāna-vivṛtim kathayām babbūva

tam-her; viskya-seeing; tatra-there; sakalāḥ-all the gopīs; parirabhya-embraced her; kāmam-to their heart's content; amoditah-delighted; kathitavatyah-narrating; itah-then; sva-her own; vṛttam-activities; kr̄ṣṇah-Kṛṣṇa; api-even; tat-her; labhanam-arrival; asu-quickly; vihasya-smiling; sasyam-glorious; asamsya-praising; dāna-vivṛtim-the toll-

pastimes; kathayam- babhuva-narrated.

When the gopīs saw her they all became jubilant. They asked about her welfare and embraced her to their heart's content. Kṛṣṇa smiled and proclaimed her arrival glorious and auspicious. He recounted for her the toll-pastimes He had just then enjoyed.

Text 132

smitvā rādhām athodvīkṣya
muditāṁ rasa-vihvalāṁ
sānandāṁ paramānandāṁ
mukundāṁ nijagāda sā

smitvā-smiling; rādhām-Śrīmatī Rādhārāṇī; atha-then; udvīkṣya-seeing; muditam-happy; rasa-with the nectar of transcendental mellites; vihvalam-overwhelmed; sa-with; anandam-bliss; parama-supremely; anandam-blissful; mukundam-to Lord Mukunda; nijagāda-spoke; sa-she.

Nāndīmukhī smiled as she glanced at Śrī Rādhā', who was overwhelmed with the happiness of nectarean transcendental mellites. With great delight Nāndīmukhī then said to supremely blissful Mukunda:

Text 133

dāninn adbhuta-vastūnāṁ
śrūtvā dānam ihādbhutam

tad-vākyam anvabhāvīti
jīvādbhiḥ kim na dṛṣyate

danin-O toll-collector; adbhuta-vastunam-of wonderful things;
śrutvā-having heard; dānam-toll-collecting; iha-here; adbhetam-
wonderful; tat-this; vakyam-statement; anvabhavi-understanding; iti-
thus; jīvadbhiḥ-by the living entities; kim-what?; na-not; dṛṣyate-is seen.

My dear toll-collector, now that I have heard Your narration of these supremely wonderful toll-pastimes, I am filled with wonder. Now I can appreciate the words: Having seen this, what more wonderful thing remains to be seen?

Text 134

kulinā vratinīr etā
rahaḥ samrakṣitās tava
apakīrtir alam vīra
bhavitā gokule pure

kulinaḥ-pious; vratinīḥ-following spiritual vows; etāḥ-these girls;
rahaḥ-in this solitary place; samrakṣitaḥ-arrested; tava-by You;
apakīrtiḥ-infamy; alam-enough; vīra-O hero; bhavita-will be; gokule-of
Gokula; pure-in the town.

My dear hero, these girls You have arrested are all very pious and saintly. Please do not tease them any more in this way, for that will ruin their good reputation in the town of Gokula.

Text 135

kṛtam kartavyam atraiva
tad alam narma-khelayā
samuhya muñca muñcaitāḥ
śatram gacchantu sa-tvaram

kṛtam-what was done; kartavyam-what will be done; atra-here; eva-certainly; tat-therefore; alam-what is the need?; narma-khelaya-of more joking pastimes; samuhya-having carried away; muñca-free; muñca-free; etāḥ-them; satram-to the sacrifice; gacchantu-they should go; sa-with; tvaram-speed.

Why enjoy more joking pastimes with these girls? Set them free. Free them so they may immediately go to the sacrificial ceremony.

Texts 136 and 137

sarvāṅgāṇām upari lasatā laṅgimenottamāṅge-
nāpi ślāghyam mukha-vidhum imā dyotayantyo 'pi dhūrtaḥ
tasmān nīcair hṛdayam api yan nābhīm ācchadayeṣu
yatnair baddhas tad iha bhavitā ko 'py apūrvah padārthaḥ

tasmāt pūrvam nibhṛtam anayā sthāna-yugmām prakāśya
prāyah satyam bhavati na hi vā karyatām tat-pratītih
no ced etad vivṛtim acirāt sūcakāt sanniyamya
kruddho 'smākam madana-nṛpatir daṇḍam uccair vidhātā

sarva-all; aṅgaṇam-limbs; upari-above; lasata-shining; laṅgimena-charming; uttamangena-by the head; api-even; slaghyam-praiseworthy; mukha-of the face; vidhum-the moon; imāḥ-these; dyotayantyāḥ-illuminating; api-although; dhurtāḥ' rascals; tasmāt-from that; nīcāḥ-

beneath; hr̥dayam-breasts; api-and; yat-which; nabhim-navel; acchadayesu-among coverings; yatnaiḥ-with great endeavor; baddhah̄-bound; tat-that; iha-here; bhavita-will be; kah api-someone; apūrvah̄' unprecedented; pada-arthah̄-meaning; tasmāt-therefore; pūrvam-previous; nibhṛtam-in a solitary place; anaya-by Her; sthāna-of places; yugamma-pair; prakasya-revealing; prayah̄-for the most part; satyam-truth; bhavati-is; na-not; hi-indeed; va-or; karyatam-may be done; tat-in this; pratitithiḥ-confidence; na-not; u-indeed; cet-if; etat-this; vivṛtim-uñcovering; acirat-quickly; sucakta-from the indication; sannisamya- ; kruddhah̄-angry; asmakam-of us; madana-nṛpatiḥ-King Cupid; dandam-punishment; uccaiḥ-severe; vidhata-will give.

Śrī Kṛṣṇa replied: Although you rascal gopīs allow Me to see Śrī Rādhā's charming, glorious moonlike face, you insist on carefully concealing the breasts and navel below it. In a solitary place She must immediately show them to Me. If She refuses, when King Kāmadeva hears of it he will become very angry, and he will punish Us very severely.

Texts 138 and 139

guptī-kartum tad api paramam̄ vastu yat tu tvayāham̄
 prārthye bhaṅgā sumati lalite datum uktvā tad-ardham̄
 etat kiṁ syād yad iha vicarel lekhakah̄ sūcako 'sau
 rājñah̄ preyān parama-matimān ujjvalaḥ prekṣato 'pi

anviṣyadbhyām̄ niravadhi mama cchidram̄ ābhyām̄ tad-agre
 vyājād etan nibhṛta-vivṛtau jñāpitāyām̄ ava syām̄
 tīvra 'tuccair madana-nṛpatiḥ mām̄ itas tvādṛśībhiḥ
 sārdham̄ baddhvā nibhṛta-tamasi kṣepyati drāg guhāntaḥ

gupti-kartum-to conceal; tat-that; api-also; paramam-supreme; vastu-substance; yat-which; tu-indeed; tvayā-by You; aham-I; prathyē-am-

requested; bhaṅgya-deceptively; su-mati-*o* intelligent; lalite-Lalitā; datum-to give; uktvā-having spoken; tat-that; ardham-with; etat-this; kim-how?; syat-may be; yat-which; iha-here; vicaret-may act; lekhakah-scribe; sucakah-spy; asau-he; rājñah-of the king; preyan-dear friend; parama-supremely; matiman-intelligent; ujjvalah-Ujjvala; prekṣakah-an observer; api-also; anvisyadbhyam-will approach; niravadhi-without limit; mama-My; chidram-fault; abhyam-by them; tat-agre-in his presence; vyajat-on some pretext; etat-this; nibhṛta-vivṛtau-in the matter of revealing in a solitary place; jñapitayam-in the information; avasyam-inevitably; tivrah-with harsh anger; atuccaih-great; madana-nṛpatih-King Cupid; mām-Me; itah-then; tvādṛśibhih-you; sārdham-with; baddhva-having bound; nibhṛta-secret; tamasi-into darkness; kṣepyati-will cast; drak-at once; guha-a cave; antah-within.

My dear intelligent Lalitā, why do you ask Me not to collect this part of the toll? Do you not know that the scribe Madhumaṅgala is actually King Kāmadeva's spy, and the supremely intelligent Ujjvala, who is witnessing all of this, is a great favorite in Kāmadeva's court? If I do not collect this part of the toll, they will return to King Kāmadeva, and on some pretext they will certainly inform him of My failure to collect this toll. King Kāmadeva will certainly react very harshly. He will arrest Us all, bind Us with ropes, and cast us into a densely dark deep prison-cave.

Text 140

iti nāndīmukhī-sākṣāc
chāṁsite kāṁsa-vidviṣā
kapaṭa-krodha-viddhāddhā
rādhā mādhavam abravīt

iti-thus; nāndīmukhī-of Nāndīmukhī; sakṣat-in the presence; samsite-spoken; kāṁsa-vidvisa-by Lord Kṛṣṇa, the enemy of Kāṁsa; kapata-false;

krodha-by anger; viddha-pierced; addha-certainly; rādhā-Śrīmatī Rādhārāṇī; madhavam-to Lord Madhava; abravīt-spoke.

As Kṛṣṇa, the enemy of Kāṁsa, spoke these words in Nāndīmukhī's presence, Rādhā pretended to burn with anger. She spoke the following words to Lord Mādhava:

Text 141

sa-dharmodyat-kamala-paṭala-praudha-rājīva-bandhor
gopendrasya prathita-tanayah śuddha-rāmānujo 'pi
duṣṭa-dhvamsī svayam api vadasy āśu durbhāṣitam yat
tat te sevā-kula-phalam idam divya-ghaṭtiṣu devyāḥ

sa-dharma-the same nature; udyat-rising; kamala-of lotus flowers; patala-magnitude; praudha-blossomed; rājivah- bandhoh-of the sun, the friend of the lotus; gopa-of the cowherd folk; indrasya-of the king; prathita-celebrated; tanayah-the son; śuddha-pure-hearted; rama-of Balarāma; anujah-the younger brother; api-although; duṣṭa-of the demons; dhvamsi-the killer; svayam-personally; api-although; vadasi-You speak; durbhasitam-crooked words; yat-which; tat-that; te-of You; seva-of service; kula-of an abundance; phalam-the fruit; idam-this; divya-transcendental; ghattisu-at the toll-places; devyah-of the goddess.

My dear Kṛṣṇa, You are the killer of the demons, the younger brother of pure-hearted Balarāma, and the famous son of Gopendra Nanda, who is like a kind sun that makes the lotus flowers of his subjects to blossom with prosperity. I think that because the goddess of toll-places has served You for many births she has earned the right to be the deity of the place where You speak these crooked words.

Text 142

anyad atra ca yat kiñcin
nābrute lajjayā sakhī
tā chṛṇu tvam iti vyājāt
tuṅgavidyā jagāda tam

anyat-another; atra-here; ca-and; yat-which; kincit-something; na-not; abrute-said; lajjaya-out of shame; sakhi-the gopī-friend; tat-this; srnu-just hear; tvam-You; iti-thus; vyajat-deceptively; tuṅgavidya-Tuṅgavidya; jagāda-spoke; tam-to Him.

Tuṅgavidyā then spoke the following deceptive words to Lord Kṛṣṇa: My friend is too embarrassed to speak further, I will speak on her behalf. Please hear my words.

Text 143

ātma-gahvaram abhaṅga-bhujaṅga
tvam vraja drutam ito 'ti-cañcala
āhi-tuṇḍika-varābhimanyukah
sārthakāhvaya upaiti na yāvat

atma-Your own; gahvaram-hole; abhaṅga-with unbroken fangs; bhuaṅga-Ø snake; tvam-You; vraja-go; drutam-quickly; itaḥ-from here; ati-very; cañcala-fickle; ahi-tindiya-of enemies of the snakes; vara-the best; abhimanyukah-proud Abhiimanyu; sa-arthaka-very appropriately; ahvayaḥ-named; upaiti-comes here; na yavat-before.

My dear fickle-minded, poison-fanged, libidinous snake, quickly flee from this place and hide in Your cave before Abhimanyu, proud of his prowess in killing snakes, arrives at this place.

Text 144

yeśāṁ bhrāmyati padminī phala-yugam raktam catuh paṅkajīm
bandhūke bhramarau vidhūṁś ca dadhatī sārdha-trayo-viṁśatim
syāmendoh para-pumsa āvakalanāt phullābhavet sā sadā
svīya-svāmi-raver vilokana-bharan mlāna-sphuṭam tāmyati

yesam-of which; bhramyati-moves; padmini-a girl like a lake filled with lotus flowers; phala-of fruits; yugam-pair; raktam-red; catuh-four; paṅkajim-lotus flowers; bandhuke-two banduka flowers; bhramarau-two bumble-bees; vidhun-moons; ca-and; dadhati-manifests; sa-ardha-trayah-viṁśatim-23 and 1/2; syama-indoh-of the dark moon known as Syamasundara; para-pumsaḥ-of the paramour; avakalanat-from the sight; phulla-blossomed; abhavet-may be; sa-She; sada-continually; svīya-Her own; svami-of the husband; raveḥ-of the sun; vilokana-bharat-from the sight; mlana-fading; sphuṭam-manifests; tamyati-becomes covered by darkness.

Lord Kṛṣṇa replied in the following words:
This girl Rādhā' is beautiful as a lotus flower. Her breasts are like two lovely round fruits, Her hands and feet are like four red lotus flowers, Her lips are like two bandhūka flowers, and Her form is decorated with twenty-three and a half moons. This lotus flower girl may blossom with happiness only while the dark moon of her paramour Śyāmasundara shines, but when She sees the glaring sun of her husband rising on the horizon She will wilt with disappointment.

Note: The twenty-three and a half moons are calculated in the following way: Her face is one moon, Her cheeks are two moons, Her forehead is a half moon, and Her fingernails and toenails are twenty moons. Certain varieties of lotus flowers blossom at night, and then close up with the appearance of day. Rādhā' is here compared to such a lotus flower.

Text 145

iti hari-mukha-padma-kṣveli-saurabhya-sadma-
prativacana-madhūni prīnitaitat-sabhāni
tad ati-racita-bāḍhāpiyam āpiya rādhā
prakaṭa-rucam udāraṁ vācam ārād uvāca

iti—thus; hari—of Lord Hari; mukha—of the mouth; padma—from the lotus flower; kṣveli—of joking words; saurabhya—of sweet fragrance; sadma—the abode; prativacana—reply; madhūni—the honey; prīnita—pleased; etat—this; sabhāni—assembly; tat—then; ati—racita—elaborately spoken; bāḍhā—objections; āpi—although; iyam—She; āpiya—drinking; rādhā—Śrīmatī Rādhārāṇī; rakata—manifest; rucam—desire; udaram—charming; vācam—words; arat—a great distance; uvāca—said.

These joking words were like fragrant honey from the lotus flower of Lord Hari's mouth. This honey greatly pleased all the gopīs, and although Śrī Rādhā' loudly protested, She also drank this honey with great pleasure. Rādhā' then spoke the following words, which were, in truth, very far from Her actual desire.

Text 146

kumāra bhaja dhīyatāṁ na kuru durmadāt cāpalam
purī-nikāṭa-vartinī duradhipo 'tra kāṁso balī
atas tava hitam̄ bruve vraja-mahendra-sambandhataḥ
samuhya gahanam̄ vraja prakaṭam atra gāś cālāya

kumara-My dear boy; bhaja-attain; dhiyatam-sobriety; na-do not; kuru-become; durmata-out of folly; capalam-a wild person; puri-in the town; nikata-near; vartini-staying; duraphipah-the cruel king; atra-here; kamsah-Kamsa; bali-powerful; atah-therefore; tava-for You; hitam-welfare; bruve-I speak; vraja-of Vraja; mahā-indra-of the king; sambandhataḥ' because of the relationship; samuhya-having understood; gahanam-to the forest; vraja-go; prakatam-clearly; atra-here; gah' the surabhi cows; calaya-herd.

My dear little boy, please become sober. Do not be so wild and foolish. Do not forget that cruel King Kamsa reigns in the nearby town, and he will certainly punish You if You harass Us. Because You are the son of Vraja's king I wish all good fortune for You, and therefore I will give You this good advice: Leave us in peace, and immediately go into the forest to take care of the surabhi cows.

Text 147

mahā-madana-bhūpater ayam abhinna-dehaḥ svarāṭ
nṛśamṣa-nṛpa-jīvitādhika-vayasya-keśy-ādikān
vimathyā-dara-līlayā sphurati yo 'tra goṣṭhāntare
sa eṣa tava kāṁsataḥ sakhi bibheti kiṁ me sakhā

mahā-great; madana-of cupid; bhupateḥ-of the king; ayam-He; abhinna-not different; dehaḥ-in form; svarat-independent; nrsamṣa-

cruel; nṛpa-king; jivita-than life; adhika-more; vayasya-friends; kesi-with Kesi; ādikan-beginning; vimathyā-killing; dara-lilaya-with playful ease; sphurati-is manifest; yaḥ-who; atra-here; goṣṭha-antare-in Vraja; sah esah-He; tava-Your; kāṁsataḥ-Kāṁsa; sakhi-O friend; bibheti-fears; kim-why?; me-my; sakha-friend.

Madhumaṅgala then said: My friend Kṛṣṇa is supremely independent. He is not different from the great King Kāmadeva. With playful ease He killed Keśī and many others in the land of Vraja who were more dear to Kāṁsa than his own life. Why should my friend Kṛṣṇa fear Your Kāṁsa?

Text 148

athaiva pṛthu-manmatho ya iha tasya sāmāntakah
sa eva laghu-manmathah param amuṣya kāṁso vaśah
ato 'sya lipim aṅkitam sapadi tatra nītvā dadan
nṛpāt kaṭakam ānayan pati-kulāni badhnāmi vah

atha-then; eva-certainly; pṛthu-great; manmathah-cupid; yaḥ-who; iha-here; tasya-of Him; samantakah-subordinate; sah-he; eva-certainly; laghu-little; manmathah-cupid; param-greatly; amusya-of him; kāṁsah-Kāṁsa; vasah-under the control; atah-therefore; asya-of Him; lipim-in letters; aṅkitam-marked; sapādi-at once; tatra-there; nītvā-having brought; dadan-giving; nṛpat-from the king; katakam-an army; anayan-bringing; pati-of husbands; kulāni-community; badhnāmi-I shall bind; vah-your.

My friend Kṛṣṇa is the great trascendental Kāmadeva, and the little Kāmadeva of this world is simply His vassal. This Kāṁsa of whom You speak is completely under the dominion of the little Kāmadeva. If You do not peacefully pay this toll, I will write a letter of complaint to King

Kaṁsa. He will give me an army, and I will arrest all your husbands, bind them with ropes, and imprison them.

Text 149

itiha madhumaṅgalollasita-vaktra-kañja-skhalad-
vacah-prasara-sauṣṭhavocchalita-sidhu-dhārām imām
nipīya rabhasonmadā mṛdu dadhāra hāsa-dhvanim
sadaḥ-sarasi sundarī-rasika-sābhya-bhṛṅgy-āvalī

iti-thus; iha-here; madhumaṅgala-of Madhumaṅgala; ullasita-jubilant; vaktra-of the face; kañja-from the lotus flower; skhalat-falling; vacah-words; prasara-magnitude; sausthava-excellent; ucchalita-manifested; sidhu-of nectar; dharam-flood; imam-this; nipiya-drinking; rabhasa-with delight; unmada-maddened; mṛdu-sweet; dadhara-manifested; hasa-dhvanim-laughter; sadaḥ-of the assembly; sarasi-in the lake; sundari-of beautiful girls; rasika-expert at relishing transcendental mellows; sabhya-of the assembly; bhṛṅgi-of bumble-bees; avali-the multitude.

That assembly was like a great pond and the beautiful gopīs, experts at relishing transcendental mellows were like bumblebees in that pond. These gopī bumblebees drank the flood of sweet nectar-words trickling from the lotus flower of Madhumaṅgala's splendid, happy mouth. They became intoxicated with transcendental bliss, and laughed with graceful charm.

Text 150

etat tad uktam adhigatya mṛṣā ruṣāyam

vācam rucāti-ruciram iti tām uvāca
dānam na ced dadati me tad imā mayaiva
sārdham calant̄ iha mahā-madanendra-pārśvam

etat-this; tat-this; uktam-said; adhigatya-having understood; mrsa-with false; rusa-anger; ayam-He; vācam-statement; ruca-with earnestness; ati-very; ruciram-charming; iti-thus; tam-to Her; uvāca-said; dānam-toll; na-not; cet-if; dadati-gives; me-to Me; tat-then; imah-these girls; mayā-Me; eva-certainly; sārdham-with; calantu-must go; iha-here; mahā-madana-indra-parsvam-to the great King Cupid.

When Kṛṣṇa heard these words He pretended to be filled with anger. He then said to beautiful Rādhā: If this toll is paid to Me, I will take all these gopīs to the great King Kāmadeva as his prisoners.

Text 151

ko vā mahā-manasijah sakhi naiva jāne
kutrāpi na śruta-caro jagatī-tale 'sau
mithyaiṣa yan-mahima-nāma-balāni tasya
saṅkīrtayet tad iha vaḥ parihāsa-bhaṅgyai

kah-who is?; va-or; mahā-manasijah-the great cupid; sakhi-O friend; na-not; eva-certainly; jane-I know; kutra api-somewhere; na-not; śruta-caraḥ-heard; jagati-of the world; tale-on the surface; asau-he; mithya-falsely; eṣaḥ-he; yat-of whom; mahima-glory; nama-name; balani-and prowess; tasya-of him; saṅkīrtayet-may glorify; tat-that; iha-here; vaḥ-of us; parihasa-bhaṅgyai-for laughter.

At that point Campakalata' said:Dy dear friend Rādhā, who is this great King Kāmadeva? I have never heard of any such person anywhere

in this world. I think this Kāmadeva is simply the figment of Kṛṣṇa's imagination. He cleverly glorifies the name, prowess, and greatness of this Kāmadeva only to make fun of us and laugh.

Text 152

ity ādya-campakalatā-lapitam tadānīm
ākarṇya gokula-vidhur vidhu-vaktra-bimbam
rādhām nirikṣya dara-bhāśitavān sabhāyām
solluṇṭham induvadane madano 'dvitiyah

iti-thus; adya-beginning; campakalata-by Campakalata; lapitam-spoken; tadānīm-then; akarṇya-having heard; gokula-of Gokula; vidhuh-the moon; vidhu-moonlike; vakra-of the face; bimbam-circle; rādhām-Śrīmatī Rādhārāṇī; nirikṣya-seeing; dara-little; bhasitavan-who spoke; sabhayam-in the assembly; sa-with; ulluntham-irony; indu vadane-Ο moon-faced one; madanah-cupid; advitiyah-supreme and without any rival.

My dear moon-faced Kundalatā, when Lord Kṛṣṇa, the supreme Kāmadeva, the moon of Gokula, heard Campakalatā's words, He glanced at moon-faced Rādhā' and spoke the following playful words in that assembly of gopīs:

Text 153

atraiva hṛdya-giri-varya-visṛṣṭa-paṭṭa-
rāṣṭre virājati mahā-madanah sadaiva
tat-sevikābhir api yad bhavatībhir evam

ābhāṣyate tad iha vo mada eva hetuḥ

atra-here; eva-certainly; hṛdya-pleasant; giri-of hills; varya-best; visṛṣṭa-created; paṭṭa-rastre-in the kingdom; virājati-is splendidly manifest; mahā-the great; madanah-cupid; sada-eternally; eva-certainly; tat-of him; sevikābhiḥ-with slaves; api-even; yat-which; bhavatibhiḥ-with you; evam-in this way; abhasyate-is said; tat-that; iha-here; vah-of you; madah-pride; eva-certainly; hetuḥ-the cause.

The great King Kāmadeva eternally reigns in his kingdom on this pleasant Govardhana, the best of hills. He personally told Me that if you gopīs become too proud I should bring you to him to become his slaves.

Text 154

samlabhya śatra-sadane gamane 'dya bāḍham
rādhā mudhā sphurita-roṣa-rasābhiṣikta
tiryak-sphuran-nayana-nartana-tīvra-bāṇair
āvidhya kṛṣṇam adhunā madhu-vāg uvāca

samlabhya-attaining; satra-sadane-on the sacrificial arena; gamane-in the going; adya-now; badham-impediment; rādhā-Śrīmatī Rādhārāṇī; mudha-with duplicity; sphurita-manifested; roṣa-of anger; rasa-with the nectar; abhisikta-sprinkled; tiryak-crooked; sphurat-manifested; nayana-of eyes; nartana-dancing; tīvra-with sharp; bāṇaiḥ-arrows; avidhya-piercing; kṛṣṇam-Śrī Kṛṣṇa; adhuna-now; madhu-honied; vāg-with words; uvāca-spoke.

In this way Rādhā', stopped in Her attempt to visit the sacrificial arena, was sprinkled with the sweet nectar of feigned anger at Lord Kṛṣṇa. She pierced Lord Kṛṣṇa with the sharp arrows of her dancing

crooked eyes and spoke to Him the following honied words:

Text 155

he vīra ballava-vadhū-vadanāravinda-
mādhvīka-pāna-bharataḥ paramāti-śuddha
bhāgyāt tvayā saha yayā calitam varākṣyā
bāḍham̄ rarakṣa gṛha-dharma-kulāni saiva

he-O; vira-hero; ballava-vadhu-of the gopīs; vadana-of the faces; aravinda-of the lotus flowers; mādhvīka-of the mādhvīka nectar; pana-from drinking; bharataḥ-greatly; parama-supreme; ati-very; śuddha-pure; bhagyat-by good fortune; tvayā-You; saha-with; yaya-by whom; calitam-moved; vara-beautiful; akṣya-with eyes; bāḍham̄-certainly; vara-beautiful; akṣa-with eyes; gṛha-household; dharma-of duties; kulāni-multitudes; sa-She; eva-certainly.

My dear hero, by drinking the mādhvīka honey of the lotus flower of this gopī's face You have certainly attained the topmost pinnacle of spiritual purity. The beautiful-eyed young girl speaking to You has, after completing all Her household duties, come to this solitary place specifically to be with You.

Note: Śrīmatī Rādhārāṇī's intention is ironical. She has not completed her household duties, and Her association with Kṛṣṇa is not voluntary, but forced by Him.

Text 156

dṛṣṭvā tayoḥ kalim analpa-rasāti-baddham
 ācāryayor vividha-narma-kalā-kalāpe
 sāntīcchayā vinaya-vākya-kulais tato 'sau
 nāndīmukhī samabhinandya harim jagāda

dṛṣṭvā-seeing; tayoḥ-of the Divine Couple; kalim-the quarrel; analpa-great; sara-nectar; ati-baddham-bound; acaryayoh-of the original teachers; vividha-of various; narma-of joking pastimes; kala-of the arts; kalape-in the multitude; santi-of peace; icchaya-with a desire; vinaya-of humbleness; vakya-of words; kulaiḥ-with a multitude; tataḥ-then; asau-she; nāndīmukhī-Nāndīmukhī; samabhinandya-congratulating; harim-to Lord Hari; jagāda-spoke.

Seeing the very sweet nectar quarrel of the divine couple, who are the original teachers of the arts of playful jokes, Nāndīmukhī wished to pacify the two adversaries. With this end in view she humbly spoke the following words to Lord Hari:

Text 157

dānīndra maṅgalika-yajña-nimittam etāḥ
 śuddhā nayanti śirasā nava-gavya-kumbhān
 dharmam nirīkṣya kulacandra vimuñca tasmāt
 kāmam yathā bhavati te yaśasi pracārah

dāni-of toll-collectors; indra-O monarch; maṅgalika-auspicious; yajña-of the sacrifice; nimittam-the cause; etāḥ-they; śuddhāḥ-pure; nayanti-lead; sirasa-on their heads; nava-fresh; gavya-of milk-products; kumbhan-pots; dharmam-piety; nirīkṣya-seeing; kula-candra-O moon of the dynasty; vimuñca-leave in peace; tasmāt-from that; kāmam-certainly; yathā-just as; bhavati-is; te-of You; yasasi-in fame; pracārah'

manifestation.

O king of the toll-collectors, please follow the path of piety and give up disturbing these girls who carry on their heads pitchers filled with milk-products for the auspicious sacrifice. O moon of Nanda Mahārāja's dynasty, do this, and You will become glorious and famous.

Text 158-160

girīndra-purataḥ sphuran-nava-sarovarasyonnata-
prasannatara-vāriṇaḥ kusuma-saṅgha-sad-gandhināḥ
dhvanāḍhya-khaga-saṅginaḥ parita eva sad-bhūruhaiḥ
samṛddham adhikam vanam jayati yatra khelāspade

kvacit kvacana sundaram naṭati matta-bhṛṅgāvalī
madhu-prasara-mandire surabhi-puṣpa-vṛndodare
kvacit kvacana kokilāḥ kala-rutāni santanvate
rasāla-vana-mañjarī-vara-maranda-pānonmadāḥ

kvacit kvacana kekināḥ pṛthu naṭanti kecin madāt
kvacit kvacana kecana pratinadanti cāmodināḥ
kvacit kvacana mādhuri-bhara-rasāla-hṛdyojjvalat-
phala-prakara-bhakṣaṇe patu ratanti sārī-sukāḥ

giri-of hills; indra-of the king; purataḥ-before; sphurat-manifesting;
nava-fresh; sarovarasya-of the lake; unnata-very; prasannatara-clear;
varināḥ-with water; kusuma-of flowers; saṅgha-by a multitude; sat-
gandhināḥ-made fragrant; dhvana-with the sounds; adhya-enriched;
khaga-of birds; saṅginaḥ-with the contact; paritāḥ-in all directions; eva-
certainly; sat-with nice; bhuruhaiḥ-trees; samṛddham-made opulent;
adhikam-greatly; vanam-forest; jayati-appears very glorious and
magnificent; yatra-where; khela-of pastimes; aspade-in the abode; kvacit-

sometimes; kvacana-in some places; sundaram-pleasantly; raṇati-hum; matta-maddened; bhṛṅga-of bees; āvali-swarm; madhu-prasara-mandire-at their honey-filled hive; surabhi-aromatic; puṣpa-of flowers; vṛṇdā-of the multitude; udare-in the belly; kvacit-sometimes; kvacana-in some places; kokilah-the cuckoos; kala-sweet; rytani-sounds; santanvate-sing; rasala-of mango trees; vana-in the forest; mañjari-the blossoms; vara-excellent; maranda-honey; pana-drinking; unmadaḥ-toxicated; kvacit-sometimes; kvacana-in some places; kekinaḥ-peacocks; pṛthu-exuberantly; natanti-dance; kecit-some; madat-out of joy; kvacit-sometimes; kvacana-in some places; kecana-some; pratinadanti-reply; ca-also; amodinah-jubilant; kvacit-sometimes; kvacana-in some places; madhuri-of sweetness; bhara-with an abundance; hṛdya-palatable; ujjvalat-glistening; phala-fruits; prakara-magnitude; bhakṣane-in eating; patu-greatly; ratanti-make sounds; sari-sukah-the male and female parrots.

At the base of Govardhana, the best of hills, is a glorious forest where the divine couple enjoy pastimes. In that forest are many pleasant trees, fragrant flowers, and melodious birds, and there is a lake of very clear fresh water. In some places maddened bumblebees hum melodiously in their honey-filled hives surrounded by aromatī flowers. In some places cuckoos sometimes warble sweetly, intoxicated by drinking the nectar in the forest of mango blossoms. In some places peacocks sometimes dance with happy enthusiasm, and in other places the peacocks sometimes mew with joy. In some other places parrots sometimes chatter loquaciously as they eat many splendid, palatable, sweet mangoes.

Text 161

svas tāvad etat saraso nikuñjam
etāḥ sameṣyanti mahān api tvam
tattraiva yuktam tava dānam etat

sampādayiṣyāmy atha lagnikāham

svaḥ-tomorrow; tavat-in that way; etat-to this; sarasah-of the lake; nikumjam-grove; etah-these girls; samesyanti-will come; mahān-great; api-also; tvam-You; tatra-there; eva-certainly; yuktam-appropriate; tava-of You; dānam-toll-payment; etat-this; sampadayisyami-I shall make the establishment; atha-then; lagnikayam-in the matter of bail.

Tomorrow these girls will meet Your Lordship at this same place in this grove by this lake. At that time they will pay this toll in full. For the time being I will become their bail.

Text 162

yato 'tra nirvartyam idam hi dānam
girau sthitasyāsyā sarovarasyā
tad-dāna-nirvartanam ity abhikhyā
bhaviṣyatītā eva hi sā jagāda

yataḥ-because; atra-here; nirvartyam-returning; idam-this; hi-certainly; dānam-toll; girau-on Govardhana Hill; sthitasya-situated; asya-of that; sarovarasya-lake; tat-that; dāna-of the toll; nirvartanam-returning; iti-thus; abhikhyā-named; bhavisyati-will be; iti-thus; eva-certainly; hi-indeed; sa-she; jagāda-said.

Because the gopīs promise to return (nirvartana, to this lake on Govardhana Hill in order to pay the toll (dāna), this place will be known as Dāna-nirvartana.

Text 163

anena tasya vacanena tena
vihasya muktāḥ smita-cāru-vaktrāḥ
tam vikṣamānā nayanāñcalais tāś
celur mudā yajñā-ghṛhāya pūrṇāḥ

anena-with this; tasyāḥ-of her; vacanena-statement; tena-by Him;
vihasya-laugh; muktāḥ-freed; smita-smiling; cāru-beautiful; vaktrāḥ-
faces; tam-at Him; vikṣamānāḥ-glancing; nayana-of their eyes; añcaliḥ-
out of the corners; tāḥ-they; celuḥ-went; muda-with delight; yajñā-
ghṛhāya-to the sacrificial arena; pūrṇāḥ-perfectly satisfied.

After hearing these words, Kṛṣṇa set the gopīs free. Gentle laughter
decorated the gopīs' beautiful, smiling faces, and they considered that all
their desires were fulfilled. Gazing at Lord Kṛṣṇa from the corners of
their eyes, they happily left for the sacrificial arena.

Text 164

kṛṣṇākṣi-matta-madhupe nija-dṛṣṭi-bhṛṅgī
bhaṅgyā parisphurad-anaṅga-taraṅgitāṅgī
grīvārdha-bhaṅga-rucirām dara-yojayantī
smitvāli-varga-valitā calitātha rādhā

kṛṣṇa-of Śrī Kṛṣṇa; akṣi-of the eyes; matta-intoxicated; madhupe-male
bees; nija-her own; dṛṣṭi-of the eyes; bhṛṅgi-the female bees; bhaṅgya-
crookedly; parisphurat-manifesting; anaṅga-of cupid; taraṅgita-tossed
about by the waves; aṅgi-her limbs; grīva-of her neck; ardha-half;
bhaṅga-crooked; rucirām-charming; dara-slightly; yojayantī-engaging;
smitvā-smiling; ali-of her friends; varga-with the community; valita-

accompanied; calita-went; atha-then; rādhā-Śrīmatī Rādhārāṇī.

The two female bees of Rādhā's eyes remained with the two intoxicated male bees of Kṛṣṇa's eyes. Rādhā' gracefully turned Her neck and gazed at Kṛṣṇa from the corner of Her eyes, and Her entire body became tossed about by the waves of the ocean of amorous love. Smiling, She then left that place along with all Her gopī-friends.

Text 165

tadaiva tāsāṁ mukha-paṅkajānāṁ
smita-sphuran-mañju-maranda-bindun
netrānta-vaktreṇa piban nitantāṁ
mukunda-bhṛngō mudam āpa so 'pi

tadā-then; eva-certainly; tasam-of them; mukha-of the faces;
paṅkajanam-of the lotus flowers; smita-smiling; sphurat-manifesting;
mañju-charming; maranda-of honey; bindun-drops; netra-of their eyes;
anta-of the corners; vaktrena-with the mouth; piban-drinking;
nitantam-deeply; mukunda-of Lord Mukunda; bhṛṅgam-the bee;
mudam-delight; apa-attained; sah api-He.

At that time the bumblebee of Lord Mukunda attained transcendental pleasure by drinking the sweet honey of the gopīs' faces. This bee drank through the mouth that was the corner of Lord Mukunda's eyes.

Text 166

tato vayasyaiḥ saha nāgaro 'sau
govardhanādreh śiraso 'vatāṁsaḥ
gāś cālayan dāna-kathāmṛtam tat
kurvan mitho modam avāpa kṛṣṇaḥ

tataḥ-then; vayasyaiḥ-friends; saha-with; nāgarah-hero; asau-this; govardhana-areḥ-of Govardhana Hill; sirasah-on the head; avatāṁsaḥ-the crown; gah-the surabhi cows; cālayan-herding; dāna-of the toll-collection; katha-of the conversation; amṛtam-the nectar; tat-that; kurvan-doing; mithah-mutually; modam-delight; avapa-attained; kṛṣṇaḥ-Lord Kṛṣṇa.

As Kṛṣṇa herded the surabhi cows He seemed like a handsome crown decorating the summit of Govardhana Hill. He recounted the nectarean toll-collecting joking conversation, and both He and His cowherd friends became filled with happiness.

Text 167

kāntyā diśo daśa muhur guru-gaurayantī
bhrājad-dṛg-anta-naṭanair ati-nīlayantī
sāpi smitārdha-kalayā pariśuklayantī
vārtāmṛtair madhurayanty aru-śatram āpa

kantya-with Her bodily luster; disah-directions; dasa-the ten; guru-greatly; gaurayanti-making golden; bhrājat-shining; drk-of Her eyes; anta-corners; naṭanaiḥ-with dances; ati-greatly; nīlayanti-making blue; sa-she; api-also; smita-of Her smile; ardha-half; kalaya-with a fragment; parisuklayani-making white; varta-of Her conversation; amṛtaiḥ-with the nectar; madhurayanti-making sweet; aru-of the sun-god; satram-the sacrificial arena; apa-attained.

As Śrīmatī Rādhārāṇī entered the sacrificial arena, Her bodily luster illuminated the ten directions with a golden hue, Her dancing sidelong glances darkened the ten directions with a beautiful glistening blue color, Her gentle smile whitened the ten directions, and the nectar of Her conversation filled the ten directions with sweetness.

Text 168

praṇamya gavyam vinayena divyam
pradāya tebhyo vara-bhūṣaṇādi
samlabhya ramyāṇi punaḥ sva-kuṇḍam
āsādya tas tat-kathayā vijahruḥ

praṇamya-offering respectful obeisances; gavyam-the milk-products; vinayena-with humbleness; divyam-glistening; pradaya-giving; tebhyah-to them; vara-excellent; bhūṣaṇa-ornaments; ādi-beginning with; samlabhya-attaining; ramyani-beautiful; punaḥ-again; sva-kuṇḍam-Rādhā'-kuṇḍa; asadya-attaining; tāḥ' they; tat-of that; kathaya-with the conversation; vijahruḥ' enjoyed pastimes.

The gopīs then offered respectful obeisances to the sages, gave the glistening milk-products to them, and received from them many beautiful ornaments and other valuables. After this, they went to Rādhā-kuṇḍa, happily talking about their toll-pastimes with Kṛṣṇa.

Text 169

rejuṣ tāḥ para-saubhāgya-
saundaryādi-guṇa-śriyā
sārair muni-varāl labdhair
bhūṣaṇaiś ca vibhūṣitāḥ

rejuḥ-appeared very splendid; tāḥ-they; para-transcendental;
saubhagya-good fortune; saundarya-beauty; ādi-beginning with; guṇa-of
qualities; śriyā-with the beauty; saraiḥ-with excellent; muni-of sages;
varat-from the best; labdhaiḥ-obtained; bhūṣaṇaiḥ-with ornaments; ca-
also; vibhūṣitāḥ-decorated.

The gopīs glistened with their own transcendental beauty and good-fortune, and also with the various ornaments they received from the best of the sages.

Text 170

rādhā mahā-prema-rasābhiṣiktā
smara-kriyā-śāstra-viśāradā sā
su-vihvalā sāttvika-mukhya-bhāvaiḥ
priyam jagau prāṇa-sakhī-vṛtoccaiḥ

rādhā-Śrīmatī Rādhārāṇī; mahā-great; prema-of pure love; rasa-with the nectar; abhisikta-sprinkled; smara-of cupid; kriya-of the activities; sastra-in the literature; visarada-expert; sa-She; su-very much; vihvala-agitated; sattvika-mukhya-bhavaiḥ-with ecstatī symptoms, beginning with the sattvika-bhavas; priyam-Her lover; jagau-glorified; prāṇa-sakhi-by her dearest friends; vṛta-accompanied; uccaiḥ-loudly.

Rādhā, the learned scholar of transcendental amorous love, became sprinkled with the nectar of pure love for Kṛṣṇa. Agitated with love, and

manifesting various ecstatī symptoms She loudly glorified Her beloved Kṛṣṇa in the company of Her intimate friends.

Text 171

trailokya-varti-nava-dampati-mūrdha-ratnam
dagdha-smarāṅga-ghaṭanonnata-siddha-tantram
līlā-vilāsa-nava-sarjana-vedhasam tad
yugmam na varṇayitum abjabhavo 'pi śaktah

trailokya-in the three worlds; vartti-acting; nava-young; dampati-of lovers; murdha-the crest; ratnam-jewel; dagdha-burned; smara-of cupid; aṅga-of the body; ghatana-occurrence; unnata-exalted; siddha-perfect; tantram-magical formula; lila-vilasa-transcendental pastimes; nava-new; sarjana-creation; vedhasam-creator; tat-this; yugmam-couple; na-not; varṇayitum-to describe; abja-bhavah-Lord Brahma, who was born from the lotus flower; api-even; saktah-is able.

Śrī Śrī Rādhā and Kṛṣṇa are the crest jewel of all young lovers in all the three worlds. They enjoy eternally fresh and new transcendental pastimes. By Their magical power They have rejuvenated Kāmadeva, who had been burned to ashes. Even the demigod Brahmā cannot properly describe Their glories.

Text 172

iti vilasita-vārtām kundavallī rasāktām
rahasi pariniśamyānanda-sindhau nimagnā
drutam atha nija-sakhyā sā samṛddhā tayāddha

tad iha mithuna-ratnam draṣṭum utkā cacāla

iti-thus; vilasita-of the pastimes; vartam-the narration; kundavalli-of Kundalatā; rasa-by the nectar; aktam-decorated; rahasi-in that solitary place; parinisamya-hearing; ananda-of bliss; sundhau-in the ocean; nimagna-immersed; drutam-quickly; atha-then; nija-her own; sakhya-with the friend; sa-she; smṛddha-met; taya-with her; addha-certainly; tat-then; iha-here; mithuna-of lovers; ratnam-the jewel; drastum-to see; utka-eager; cacala-went.

As she heard the nectarena description of these pastimes, Kundalatā became drowned in the ocean of transcendental bliss. She and her friend Sumukhī at once left that place, eager to see Śrī Śrī Rādhā and Kṛṣṇa, the jewel of all lovers.

Text 173

dadhy-ādi-dāna-nava-keli-rasābhi-madhye
magnam navīna-yuva-ratna-yugam vrajasya
narmāli-hṛdyam udita-dyuti gaura-nīlam
andho 'pi lubdha iva lokituam utsuko 'smi

dadhi-ādi-on yogurt and other milk-products; dāna-toll; nava-new; keli-pastimes; madhye-in the midst; magnam-drowning; navina-youthful; yuba-young; ratna-of jewels; yugam-pair; vrajasya-of Vrajabhumi; narma-joking; ali-gopī-friends; hṛdyam-pleasing the hearts; udita-arisen; dyuti-splendor; gaura-gold; nīlam-and blue; andhāḥ-blind; api-although; lubdhāḥ-greedy; iva-as if; lokitum-to see; utkāḥ-eager; asmi-I am.

Śrī Śrī Rādhā and Kṛṣṇa are like two blue and golden jewels in the nectar ocean of the dāna-keli pastime, and They delight the hearts of

Rādhā's playful gopī friends. Although I am greedy for material things and although I am spiritually blind, I nevertheless yearn someday to see Them face-to-face.

Text 174

rādhā-mādhavayor dāna-
keli-cintāmaṇīm girau
labdham andhena vīkṣantam
śrīmad-rūpa-gaṇāḥ priyāḥ

rādhā-madhavayoh-of Śrī Śrī Rādhā-Madhava; dāna-keli-cintamaṇi-
Dana-keli-cintamaṇi; girau-on Govardhana Hill; labdham-attained;
andhena-by a blind person; vīkṣantam-may see; śrīmat-rūpa-gaṇāḥ-the
followers of Śrīla Rupa Gosvami; priyāḥ-dear.

A blind person found this cintāmaṇi jewel of Śrī Śrī Rādhā-
Mādhava's dāna-keli pastimes at the base of Govardhana Hill. That
blind man prays that the dear followers of Śrīla Rūpa Gosvāmī become
pleased by gazing at this jewel.

Text 175

ādadānas tṛṇam dāntair
idam yāce punaḥ punaḥ
śrīmad-rūpa-padāmbhoja-
rajo 'ham syām bhave bhave

ādadānaḥ-taking; tṛṇam-a blade of grass; dāntaiḥ-in my teeth; idam-

this; yace-I beg; punah punah-againg and again; śrīmat-rūpa-of Śrīla Rupa Gosvami; pada-ambhoja-of the lotus feet; rājah-covered by the dust; aham-I; syam-may be; bhave bhave-birth after birth.

Taking a blade of grass between my teeth, I repeatedly beg that birth after birth I may obtain the dust of Śrīla Rūpa Gosvāmī's lotus feet.